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BY THE

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ADVERTISEMENT.

THESE works were first undertaken by the justly celebrated Oriental Linguist W. TOLFREY, Esq. late of H. M. Civil Service in Ceylon. The former work was considerably advanced by that Gentleman, and the latter also brought into a state of great forwardness. They are now completed, revised and corrected.

The *Pali* has undoubtedly a high claim to the attention of the literary world. It has long been a contested point whether the *Pali* or *Sanskrit* be the more ancient language of India ; it is certain, that *Pali* was the popular dialect of the native country of Buddho, namely *Magadha*, before the powerful sect founded by him, was expelled from the continent of India, an event prior to the Christian *Æra*. Its literature contains a considerable number of volumes both in prose and verse ; which, whatever may be their merits in other respects, form the only authentic depository of Buddhism, and the learning in general of Ceylon, and the whole of India beyond the Ganges, to which the *Pali* now is, and has been for many centuries, what Sanskrit is in India Proper, and Latin in Europe.

But although so ancient, so widely spread, and containing so many valuable records of antiquity, yet nothing has hitherto been published respecting the *Pali language*; hence in many excellent papers in the *Asiatic Researches* it still appears as an *unknown world*. It is therefore hoped that a short Grammar with a Vocabulary, cannot fail of being acceptable to the learned in general.

The Grammar is chiefly a translation of a celebrated work called බාලුවතාර *Bālūvatāra*, and the Vocabulary of nouns, of one equally famed called ~~අබ්ධිකා~~ *Abhidhanā-ppadīpikā*. To which also is added, by the editor, the ධාතුමානුසාර *Dhātumanjusa*, or a collection of *Pali roots* with a Pali interpretation, and the third person singular of the present tense of the verbs formed from each root, with an English translation.

CHAP. I.

The Pali Language has forty one characters.

ආ ආ ආ ඉ ඊ ඊ උ උ උ උ උ උ
 කා කා කා ගා ගා ගා ගා ගා ගා
 චා චා චා ඡා ඡා ඡා ඡා ඡා
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 ටා ටා ටා ටා ටා ටා ටා ටා

The remaining letters are consonants **ව්‍යංජන**, **vyañjano**.

The first twenty five consonants are distributed into five classes වග්ග, vaggo, viz. කවග්ග, ka-vaggo, including කඛ, කඝ, කඞ, කඤ, කඤ්ඤ; චවග්ග, ca-vaggo, including චජ, චඡ, චඤ, චඤ්ඤ; ජවග්ග, ja-vaggo, including ජඤ, ජඤ්ඤ; ටවග්ග, ta-vaggo, including ටඤ, ටඤ්ඤ; පවග්ග, pa-vaggo, including පඤ, පඤ්ඤ.

* p English hard t. c hard d. h the aspirate.

† Slavonian I.

3. The alphabet is also divided into two grand species of letters, which may be termed *surds* and *sonants*. *Surds* අග්ගසං, aghosam, are such letters as in the first effort to form them admit of no vocal sound, viz. the two first letters of each of the five classes of consonants, with the sibilant, කඛ, චච, ට්ඨ, ත්ඨ, ප්ථ, ස. The remaining letters are denominated *sonants* ග්ගසං, ghosam, viz. ගඝ ඛ, ජඣ ඣ, ධධ ඳ, දධන, ධග ට, ස්ථ ල ට්ඨ, ආභ &c.

The character *•* is distinguished by the name භික්ඛිතං, Niggahitam, and in the alphabet usually takes the අ to express it.

අ (a) කච්ඡො, ka-vaggo, and හ (h) are termed කණ්ඨික, kanphajo, or *guttural*.

ඉ (i) චච්ඡො, ca-vaggo, and ය (y) are termed තාරුක, tārujo, or *palatal*.

උ (u) and පච්ඡො, pa-vaggo, are termed මඬික, opphajo, or *labial*.

ච්ච්ඡො, pavaggo, ඊ and ළ (r and ř) මුඛික, muṛṛhajo, *lingual* or *cerebral*.

තච්ඡො, ta-vaggo, ල and ස (l and s) දන්තක, dantajo, or *dental*.

ඵ (e) is termed කණ්ඨතාරුක, kanphatārujo, as proceeding from the throat and palate.

ඔ (o) is termed කණ්ඨමඬික, kanphomḍhajo, as proceeding from the throat and lips.

ඵ (v) is termed දන්තමඬික, dantomḍhajo, as proceeding from the teeth and lips.

4. After learning the alphabet and proceeding to join the letters so as to be able to read, the learner will perceive, that though each vowel sound has its respective character to express it, yet in composition these characters are never written, except as *initials*; for, when they occur as *medials* or *finals*, they assume a different shape from that given in the alphabet, and are expressed by certain symbols, which the following scheme will explain.

As initials

අ ආ ඉ ඊ උ උ ට ඨ

As medials and finals

ඌ ඍ ඎ ඏ ඐ එ ඒ ඓ

As medials and finals in composition with a consonant

අඞ ආඞ ඉඞ ඊඞ උඞ උඞ ටඞ ඨඞ
aba ábá ibi íbí ubu úbú ebe obo

In this manner the vowels may be combined with any other consonants.

N. B. 1. When the vowels උ and ඌ come in composition with ක, ග, ඤ, භ, ජ, they are expressed by these two symbols උ, ඌ; but with every other consonant they take the form annexed to ඞ. 2. The symbol of the ඉ is placed before, but pronounced after the consonant. The symbol of the ඨ is placed partly before and partly behind the consonant, but is pronounced after it.

5. The vowel අ (a) has no symbol to express it, but is inherent in every open consonant, and therefore must be sounded with it; unless its place be supplied by another vowel: hence two open consonants meeting together make a perfect sound, without the insertion of any vowel mark; as ප and භ are both open consonants, and in reading they must be pronounced *puna* not *pna*. When the inherent vowel is to be dropt, the mute consonant must be joined to another consonant, Ex. හතථ, a hand, is pronounced *hattho* not *hatatho*. ධාත, a door, *davāram* not *davāram*.

6. The *niggaḥītaṃ*, is always silent; in sound it corresponds with the French final *n* in *mon*, the Portuguese *m* in *fim*, and is the only silent consonant ever to be met with at the end of *Pāli* words, as ඞ, *man*, *me*. On account of its imperfect sound it is generally arranged among the vowels by the native Grammarians.

invariably the same sound in composition which is given to them in the alphabet, and do not, as in English and other European languages, change their sound with their situation.

OF THE VOWELS.

9. The vowel sounds are those expressed in the alphabet, in European characters, according to the Italian, Spanish, and Portuguese pronunciation; adopted by Sir William Jones and most other learned Orientalists.

ॐ. Whether written or understood sounds like *a* in *captive*. Ex. ॐ, añño, *another*, तत्था, *tattha, there*.

ॐ Is sounded as the former, only it is held twice as long, as *a* in *father*. As a *medial* or *final* its symbol is ॐ, an instance of which may be seen in the word ॐ, kálo, *time*.

ॐ Sounds like the *i* in *his* or *him*; after a consonant as a *medial* or *final*, its symbol is ॐ as in ॐ, pitá, *father*; ॐ, mani, *a jewel*, where it is mounted on the head of the ॐ and ॐ.

ॐ Is the corresponding long vowel and sounds like *ee* in *eel*, its symbol as a *medial* or *final* is ॐ as in ॐ, deví, *a goddess, queen*.

ॐ ॐ The first of these letters sounds like *oo* in *good*. The latter, as *oo* in *moon*. Their symbols as *medials* or *finals* are ॐ and ॐ or ॐ ॐ as has been already shewn in the scheme for combining the vowels with the consonants, Ex. ॐ, kucchi, *womb*; ॐ, dúto, *a messenger*; ॐ, putto, *a son*; ॐ, rúpam, *a figure*.

ॐ Sounds like *e* in *where*, or *ea* in *bear*, its symbol is ॐ as ॐ, eram, *thus*; ॐ, devo, *God*.

ॐ Takes the sound of *o* in *stone* or *oa* in *groun*, its symbol is ॐ as ॐ, puriso, *a man*.

This language has no diphthongs.

OF THE CONSONANTS.

The first class, or gutturals.

10. ॐ Has the precise sound of our *k* in *kalender* as in ॐ, ॐ, karomi, *I make or do*.

ஓ Is the same aspirated and uttered with greater force, as if connected with the letter ஓ, and has a sound something like our *kh* in *back-hall*; it occurs in ஓம், *mukhaṁ*, the *face* or *mouth*.

ஔ Has the same sound as our hard *g* in *garden*, as ஔம், *gantum*, to *go*.

ஐ Is the same letter aspirated, and takes the same sound as *gh* in *ghost*, as ஐம், *gharam*, *house*.

ஓ This letter as it stands in the alphabet has a sound somewhat resembling that of *ng* in *king*. But it seldom stands alone; it is most commonly compounded with other consonants as in ஓஓஓஓ, *saṅgahō*, *collection*, *compilation*.

The second class, or palatals.

11. ச Sounds like *ch* in *chaff* or the Italian *c* in *Cicero*, as சம், *cittam*, *mind*; சடு, *pacitum*, to *cook*; சடு, *pacati*, he *cooks*.

ச Is the same letter aspirated and sounds like *ch* in *charm*; the *ch* *h* in *watch-house* will give a tolerable idea of the sound of this letter. Ex. சம், *chattam*, an *umbrella*.

ஜ The sound of this letter is expressed by *j* in *jar*, as ஜம், *jivitam*, *life*.

ஐ Is the former letter aspirated but is seldom used alone. Ex. ஐம், *majjham*, *middle*.

ஔ The Italian and French *gn* in *signore*, *seigneur*, the Spanish *ñ* in *señor*, the Portuguese *nh* in *senhor*, or as our *y* in *yarn*, if pronounced with the mouth open and forcing the sound through the nose, Ex. ஔம், *ñānam*, *knowledge*.

The third class, or linguals.

12. It is necessary to remark here, that in learning to pronounce the Indian alphabets and to read the languages, foreigners often make mistakes by not being sufficiently careful to distinguish this from the following class of letters. The letters of this class, being *linguals*, are pronounced by turning the tip of the tongue far back against the palate, which produces a hollow

sound as proceeding from the head; and as though attempting to give force to the *t* in *tankard*. They are here represented by the Anglo-Saxon and Icelandic letters *p* and *þ* according to the system of Indo-Roman Orthography proposed by Professor Bask in *A Letter on the Antiquity of the Tamil*, addressed to the Literary Society of Bombay; and another. *On the Mode of expressing the Indian, especially the Sanscrit and Singhalese sounds in European Characters*, addressed to the Literary and Agricultural Society of Colombo.

○ As already stated, resembles the sound of our *t* in *tankard* or *pent-house*, as වට්ට, *vappati*, it is fit, worthy.

○ Is the former letter aspirated as වහ, *phānam*, a place.

○ Being a lingual its sound may be tolerably well expressed by our *d* in *dance*, pronounced as directed at the beginning, with the tip of the tongue thrown back upon the palate, as පු, *panṭu*, yellow.

○ Is the former letter aspirated. Ex. වට්ටි, *vaṭṭitam*, prolonged, distracted.

○ Sounds like our *n* when preceded by *k* as in *knock*. Ex. ගත්, *gatti*, he took.

The fourth class, or dentals.

13 So distinguished from the foregoing class, by always keeping the end of the tongue closely pressed against the teeth, the tip a little turned downwards.

○ Is the common dental *t*, as තෙල, *telam*, oil.

○ Is the same letter aspirated, as කත, *kathā*, history.

○ Is the dental *d*, as උදක, *udakam*, water.

○ Is the same letter aspirated, as මදු, *madhu*, honey.

○ Is pronounced as the English *n*. Ex. නදි, *nadi*, river.

The fifth class, or labials.

14. ○ Takes the sound of our *p*, as පථ, *patha*, road.

○ Is the same letter aspirated, as පථ, *phalam*, fruit.

- ඩ. Is sounded as *b* in *balance*. Ex. බලවා, *balavá*, *strong*.
 ඞ. Is the former letter aspirated, as භෝජනං, *bhojanam*, *food*.

ම. Sounds as our *m*, as මග්ගො, *maggo*, *way*.

The remaining letters which are termed අවග්ගො, *a-vaggo*, *miscellaneous*, on account of their not being ranged in the classes are equally easy to pronounce.

ය. Is our *y*, as යො, *yo*, *who*.

ර. Is our *r*, as රතනං, *ratanam*, *a precious stone*.

ල. Is *l*, as ලො, *latá*, *a creeper*.

ව. Is our *v*, as වනං, *vanam*, *a grove or forest*.

ස. The only sibilant in the *Páli* language, is pronounced like our *s*, as සා, *sá*, *she*; සෙටො, *seto*, *while*.

හ. Takes the sound of *h* pronounced with force, as භංගං, *hāṃ*, *I*, භොති, *hoti*, *he is*. It is here represented by *h* in order to distinguish it from the mere sign of aspiration *h*, which is used inseparably together with the ten aspirate mutes.

ඞ. There is little difference in the sound of this letter from the ඞ, only that the Natives pronounce it with a little more force, and the latter is considered a *dental* and the former a *lingual*, an instance of its sound is in කිංචිසු, *kiṃṣu*, *they played*. It is supposed to be like the Slavonian *ř*.

15. The *Niggahítaṃ*, has been already described. Its sound is expressed by the small capital *m*, and the ඞ by *n*, according to the above mentioned system of Professor Rask. Neither of them ever occur at the beginning of words; but the peculiar reason for this representation is, that the former in *Páli* as in Sanscrit, &c. approaches nearer to *m*, and is changed to *m* before a vowel, and the latter is scarcely distinguishable from the common *n*.

16. Although no *Páli* word terminates in a silent consonant; yet in dividing such words as contain a compound one; the first part may be so terminated, which is done by placing the sign ' on the top of the silent letter. Ex. අස්සො, *as-so*, *a horse*, for අස්සො, *asso*.

CHAPTER. II.

ON THE PERMUTATION OF LETTERS.

17. When any simple vowel opens upon another simple vowel similar to itself the first is suppressed; as, from **ලොකග්ගො**, loka-aggo, **ලොකග්ගො**, lok-aggo, *ruler or chief of the world*.

But in instances like the following this rule does not take effect; as, **මමාසී**, mam aśī, *to me was* **ජනාප්පයා**, janā appamūḍam, *people speedily*.

18. When any simple vowel opens upon another simple vowel dissimilar to itself, the dissimilar vowel is suppressed, and the vowel suppressed may be either the final of the first word or the initial of the second; as, **පනාමෙ**, pana ime, *but these*; **පනාමෙ**, paname, or **පනිමෙ**, panime:—sometimes however when the vowels are dissimilar they are both suppressed, and another substituted in their stead; for instance, where a final **ආ** opens upon an initial **ආ** as **බන්ධුසාඝ්ණ**, bandhussa iva, *like a relation*, the final **ආ** and initial **ආ** are changed into **ඵ** and become **බන්ධුසාඝ්ණ**, bandhussaiva:—where a final **ආ** opens upon an initial **උ**; as, in **නාඋපෙති**, na-upeti, *it does not happen*, the two words united become **නොඋපෙති**, nōpeti, by means of the vowel **උ** which is substituted for the final **ආ** and initial **උ**: the substituted vowel is denominated **සරාඝ්ණයා**, sara-ā-deso, *vowel substitute*.*

19. Notwithstanding what is stated in No. 17, there are instances, where when two similar vowels come together, the first is suppressed and the second made long; as, **තත්රායා**, tatra ayam,

* A vowel lengthened is here marked with the grave (̀), and a long vowel substituted for two others with the circumflex (ˆ) according to the orthographical system mentioned No. 12.

there this, becomes තත්ථං, tatrāyam; යානිඉධ, yāni idha, is converted into යානිධ, yānidha, *which is here*.

බහුපකාරං, bahu upakāram, is converted into බහුපකාරං, bahūpakāram, *very helpful*.

20. If ආ opens upon ඉ the ආ is suppressed and the ඉ is made long; as, for සද්ධිඉධ, saddhā idha, write සද්ධිධ, saddhidha, *faith here*; for තප්පාඋපමං, tapā upamam; write තප්පාධං, tapūpamam, *parabolically*.

21. If උ opens upon ඉ the latter vowel, පරසරො, para-saro, *under vowel*, is suppressed, and the former උඬසරො, pubba-saro, *upper vowel*, is made long; as, for කිංසුඉධ, kimsu idha කිංසුධ, kimsūdhā, *what is here?*

22. Sometimes when ඵ opens upon ආ the ඵ is suppressed and the letter ය termed ව්‍යාඤ්ජනාදේශො, vyañjana-ādeśo, substituted in its stead; as, for තෙආය්‍ය, te-ajja, තැය්‍ය, tājja, *they to day*; for තෙආහං, te aham, තැආහං, tya-aham, *them I &c.* which afterwards by No. 17, becomes තැහං, tyaham: but the ඵ in නාඵඤ්ඤ, na ettha, undergoes no change; as, නොඤ්ඤ n'ettha, *not here*.

23. Sometimes, when ඔ opens upon ආ, or උ upon ඵ, the ඔ and උ are suppressed and the letter ඵ substituted in their stead; as, for සොආය්‍ය, so assa, write සුආය්‍ය, svassa, *he to him*; for අනුඵඤ්ඤ, anu-eti, අනුඤ්ඤ, anveti, *he follows or accompanies*; but in the following instances the letter ඵ is not substituted, though the vowels ඔ and උ be suppressed; as, තොආය්‍ය, tayo assu, *three sorrows*, becomes තොය්‍ය, tay'assu; සමෙතොය්‍ය, sametu āyasmā, සමෙතොය්‍ය, samet'āyasmā, *let there be peace, O charitable one!*

24. Sometimes the letter ඤ is substituted instead of ඩ for the facility of pronunciation; as, for ඉධආහං, idha aham, is written ඉඤආහං, idh'āham, *here I am*, the ආ of ආහං, being made long by No. 19; but the ඩ in ඉධඵච්ච, idha eva, which by No. 17, becomes ඉඬඵච්ච, idh'eva, *here just*, undergoes no change because there is no difficulty in the pronunciation.

So also, for the facility of pronunciation, the ඩ in ඉධඤ්ඤ

ඉ, idha bhikkhave, is changed into ද as දුද්දිකධඉ, ida bhikkhave, here, O priests!

25. If ඉ opens upon ඉ the letter ය is sometimes substituted instead of the former vowel; as, for පතිඅන්තං, pati-antam, is written පත්තන්තං, patyantam, *approaching the end*, the ත් ත්, of which is also sometimes changed into ධ, cca, when the word is converted into පධන්තං, paccantam; and for වුත්තිඅස්ස, vutti assa, is written වුත්තස්ස, vuttlyassa, *his state*.

පතිඅග්ගි, pati-aggi, however does not undergo a similar change, but the ඞ් is changed into ට් and the word becomes පටිඅග්ගි, papiaggi, and afterwards by No. 17 පට්ඨග්ගි, papaggi, *fire rekindling*.

26. Sometimes when ඉ opens upon ට් the ඉ is changed into ඉ, and instead of the ට්, ට් is substituted; as, for යථාච්ච, yathá eva, is written යථාච්ච, yathariva; but sometimes යථාච්ච, yath'eva, just as, is written by No. 17.

27. The letters ය, ට්, ට්, ද, ආ, ත, ර, ල, හ, are *augments*, ආයං, ágamo, and are used in uniting vowels whether similar or dissimilar; as, for

නායමස්ස, na ímassa, is written	නායමස්ස, nayimassa,*
තිඅග්ගිකං, ti-agḡgikam,	තිවග්ගිකං, tivagḡgikam,†
ලහුච්චස්සති, lahu essati,	ලහුමෙස්සති, lahummessati,‡
අත්තඅත්ථං, atta attham,	අත්තදත්ථං, attadattham,
ඉතොආයති, ito áyati,	ඉතොආයති, itonáyati,§
තස්මාඉ, tasmá íya,	තස්මාතිහ, tasmátíya,¶
සබ්බහිච්ච, sabbhi eva,	සබ්බිඤ්ච, sabbhireva,**
චලබ්බිඤ්ඤා, cha abhiññá,	චලබ්බිඤ්ඤා, chalabhiññá,††
පුථාච්ච, putha eva,	පුථාගච්ච, puthageva,‡‡
පාච්ච, pá eva,	පාගච්ච, pageva,§§

in which last example the final vowel of the first word is made

* Not to this. † having three mutters. ‡ ease approaches. || soul prospering. § the after time. ¶ therefore here. ** even with the good man. †† six kinds of wisdom (peculiar to the Tápú-ayus.) ‡‡ even sepearate. §§ first of all.

short. But sometimes the three last words are used without the intervention of augment.—Note. When augments are used the vowels do not undergo the changes specified in the foregoing Rules.

28. In words compounded with the preposition අභි, abhi, that particle is changed into අභ්භ, abbha; as, for අභි උග්ගතො, abhi-uggato, is written අභ්භුග්ගතො, abbhuggato, *ascended on high*, the final *q* of අභ්භ, abha, being suppressed by No. 17.

29. When a vowel immediately precedes a consonant the vowel is often suppressed, and an augment substituted in its stead; as, for

සබ්බිකිඛු, so bhikkhu, is written සබ්බිකඛු, sabhikkhu,*

කච්ඡු ඔ, kacci nu tvam, කච්ඡො ඔ, kaccinotvam†

ජනෙමත, jānema tam, ජනෙමුත, jānemutam,‡

from which examples it appears that in some instances, where ඔ is suppressed *q* is the substituted augment; where උ, ඔ; and where *q*, උ; but in the words සොමු ඩි, so muni, *that saint*, the ඔ is not suppressed.

30. In words where the fourth and second consonants of the කවංගො, ka-vaggo, viz. ක, and ඩ, occur the third and first consonants of the same class, viz. ග, and ක are respectively united and form one double consonant; as, for

උග්ගසො, u-ghoso, is written උග්ගසො, ugghoso,||

අකඝ්ඨත, ákhátam, අකඝ්ඨත, a-kkhátam,§

in which last example, the අ is made short; as, in the word පාඨව, páeva, No. 27.

31. When the vowel *q* opens upon a consonant, it is, in some cases, suppressed and the *augment* ඔ introduced in its stead; as, for

පරාසහස, para sahasam, is written පරොසහස, paro-sahasam, *above a thousand*.

අතිප්පකො, ati ppakho, which by No. 27. becomes අතිප්පකො

* That priest. † from whence thou. ‡ we knew that. || high sounding. § very public.

අධි, *ati-ppagakho*, is written අති-ප්පගකොධි, *ati-ppagokho*, *very early*, (spoken of time in general.)

32. Sometimes the inseparable preposition අධි, *ava*, is changed into ඔ; as, for අධිනාමො, *ava-nanāmo*, is written ඔනාමො, *ananāmo*, *firmly bound*.

But in the word අධිසුසාතු, *ava-sussatu*, *let it dry*, no change takes place.

33. The character • *m*, when it precedes a consonant of either of the five classes, may be changed into the nasal of each class respectively; as, for

කිංකතො, <i>kim kato</i> , is written	කිඛකතො, <i>kiḅkato</i> ,*
සංජාතො, <i>saṃ jāto</i> ,	සඤ්ජාතො, commonly
written	සඤ්ජාතො, <i>sañjāto</i> ,†
සංභිතො, <i>saṃ bhito</i> ,	සඤ්භිතො, <i>saṃ bhito</i> .‡
තංධනං, <i>taṃ dhanam</i> ,	තඤ්ඤනං, <i>taṇḍhanam</i> ,
මිත්තං, <i>mittam</i> ,	මඤ්ඤිතං, <i>maṇḍittam</i> ;§

but in the words නාම-කම්මං, *na taṃ kammam*, *not that work*, the mutation cannot take place.

34. When • precedes the ඌ, it is changed into that letter; as, for පුංඤ්ඤං, *pumliggam*, is written පුඤ්ඤං, *pulliggam*, *masculine gender*.

35. When • precedes a vowel, it is frequently suppressed and ඔ or ඤ substituted in its stead; as, for

ඔවංආසා, *evam assa*, is written ඔවඔසා, *evamassa*, *this to him*.
 ඔතංආවාච, *etaṃ avoca*, ඔතඤවාච, *etadavoca*, *this he said*.

But • undergoes no change in the words මංජුනි, *mamajini*, *he conquered me*.

36. When • precedes ඔ or භ, it is frequently changed into ඤ, *ña*, which in some cases is doubled; as, for තංඔව, *taṃ eva*, is written තංඤ්ඤව, *taññeva*, *even that*, which may also be written තංඔව, *tameva*, by the preceeding Rule.

* *having made what.* † *produced* ‡ *well standing.* || *those riches.* § *that friend.*

.තංහි, tamhi, *but that*, is written තැහි, tañhi, *but* .තැයි, is equally proper.

37. When • precedes ය, both are frequently suppressed, and යෑ or when doubled යෑයෑ substituted in their stead; as, for සංයෝගො, samyogo, is written සෑයෑගො, saññogo, *union or coalition*; but it may likewise remain unchanged.

38. Sometimes • is introduced as an augment before an initial vowel or consonant; as, for චක්ඛුඅභිධං, cakkhu aniccam, චක්ඛුඅභිධං, cakkhum aniccam, *the eye (is) vain*; for අවසිරො, ava siro, අවසිරො, avamsiro, *head downward*.

39. Sometimes when • precedes a vowel it is suppressed; as, for විදුනංගුණං, vidúnam aggam, is written විදුනංගුණං, vidú-n'aggam, *to the wise valuable*; තාසංගුණං, tásam aḥgam, තාසාහං, tásāham *to them I*: the අ of අහං being made long by No. 19.

40. When • precedes a consonant it is frequently suppressed; as, for බුද්ධානංසාසනං, Buddhānam sāsanaṃ, is written බුද්ධානංසාසනං, Buddhānasāsanaṃ, *the institutions of Buddho*; සංරාගො, sam rágo, සාරාගො, sárāgo, *subject to (human) passions*, the ස being made long by another rule.

41. When • precedes a vowel, the vowel is sometimes suppressed; as, for බිජංඉ, bijam iva, is written බිජංඉ, bijam va, *as seed*.

42. When • precedes a vowel, and that vowel is followed by ය, the vowel being suppressed by the foregoing Rule, the ය is necessarily changed into ස in order to unite the two words; as, for ඵට්ඨංගො, evam assa, is written ඵට්ඨංගො, evamsa, *thus to him*.

43. When ඉ opens upon ඵ or අ it is suppressed, and the letter ය substituted in its stead; and if that letter happens to be preceded by ද, it becomes දය; if by ධ, it becomes ධය; which දය is again changed into ජ as the ධය is into ඤ; and both ජ and ඤ are occasionally doubled by No. 36; as, for යදිඵට්ඨං, yadi evam, is written යජ්ජඵට්ඨං, jajjevam, *if thus*; and බොධිඅග්ගො, bodhi-aḥgga, බොඤ්ඤා, bojjaḥgga, *the customs of Buddho*.

44. When ඉ opens upon ඵ, it is changed into ය, and if the ඉ be in combination with ඊ the ඊ is also changed into ය; as, for පරිඵසනා, *pariesaná*, is written පය්‍යසනා, *payyesaná*, *diligent research*.

45. The word සරතී, *sarati*, is changed into සුමරතී, *sumarati*, (he) *remembers*, by substituting සු for ස and introducing the augment ම. By substituting ච for ඉ the word ඉස්මි-*iti evam*, becomes ඉස්මිච්ච, *itvevam*, *thus*.

46. සාඉඨි, *sá itthi*, *that woman*, becomes සොඨි, *sôttthi*, by suppressing the vowel ඉ and changing the ඉ of සා into ඔ.

47. ඩුසාඵච්ච, *būsá eva*, becomes ඩුසමච්ච, *busamiva*, *abundantly*, by suppressing the final ආ of ඩුසා, *būsá*, introducing the augment ම and changing the ඵ of ඵච, *eva*, into ඉ.

48. බහුඉබාධො, *bahúáhádho*, becomes බවහාබාධො, *bávúáhádho*, *great sickness*, by changing the උ into ච and transposing the හ and ච.

49. අධිඅහවි, *adhi-abhavi*, becomes අබාහවි, *addhábhavi*, (he) *certainly was*, by changing අධි, *adhi*, into අඬ, *addha*, which is made long by No. 19.

50. සුඛදුක්ඛජීවො, *sukham dukkham jīvo*, becomes සුඛදුක්ඛජීවො, *sukhedukkhejīve*, *in health in sickness*, by changing ඉ and ම into ඵ.

51. The words පරිඵොධො, *pari-bodho*, and පරිදාහො, *pari-dáhó*, become respectively පලිඵොධො, *palibodho*, *accusation*, and පරිලාහො, *pariláhó*, *very hot*; by changing, for the sake of elegance, the ඊ of the first word into ලී and the ද of the second into ලා.

52. The words මංආහසිඬුඬුසරණං, *mam ahási Buddhāṃ saraṇam*, become මමආහසිඬුඬුසරණං, *mam ahási Buddhāṃ saraṇam*, *to me was the favour of Buddho*, the . being changed into ම. This change however is very rare and the words මමආහසි, *mam ahási*, are forbidden to be pronounced or written as මමහාස, *mama hāsī*.

53. තංඉමිනා, *taṃ iminā*, becomes තදමිනා, *tadaminā*, *in*

this manner, *é* being substituted instead of *e* by No. 35, and the *é* of *éminá*, *iminá*, being changed into *e*.

54. *එව.ඉම.*, *evam imam*, *thus this*, and *කිං.අහං.*, *kim aham*, *what (am) I*, are changed respectively into *එවුම.*, *evumam*, *කෙහං.*, *kēham*, the *e* of *එව.*, *evam*, being suppressed and the *é* of *ඉම.*, *imam*, changed into *é*; and the *é* and *a* of *කිං.* being suppressed, and the *a* of *අහං.* changed into *ඔ*.

55. Sometimes letters are suppressed for the purpose of facilitating pronunciation, and sometimes in order to preserve the metre; as, for

පථසංඛායොනිසො, *pāṭisamkhāya yoniso*,
is written

පථසංඛායානිසො, *pāṭisamkhā yoniso*,

(he) *reflected with wisdom, or thought wisely*,

the *ය*, of the first word being suppressed for the facility of pronunciation.

ලාපුනිසිදන්ති සිලාපලවන්ති, *alāpūni sīdanti, silā plavanti*,
is written

ලාපුනිසිදන්ති සිලාපලවන්ති, *lāpūni sīdanti silā plavanti*,
gourds sink, and stones float,

the *අ* of the first word being suppressed for the sake of the metre, which requires that the line should consist of eleven syllables,

Sometimes also letters undergo changes, in order to preserve the Rhythm; as, for

අකරම්භාසකම්භ., *ākārāmbhā sātē kiccam*,
is written

අකරම්භාසකම්භ., *ākārāmbhā satē kiccam*,
we have done your work,

the *ය*, *se*, being changed into *ස* for the sake of the Rhythm.

56. Note. Metre. called *චන්දොසා*, *chandas* is whatever is written in a regular number of syllables from one to twenty six.

Measure or Rhythm, termed *වූත්ති*, *vutti*, is the distinction of syllables into long and short, *ගුරු.*, *ලගු.*, *guru*, *laghu*.

57. ආ, á, is long by nature; but the අ of අය, ássa, which is short by nature becomes long, from its preceding a double consonant. The ආ of ආ is also long, because it precedes a:—අ á is short. The above are examples of long and short syllables.

58. There are two causes which prevent the coalition of vowels or consonants;—one is termed වැනිවැනි, varnāvadyavadhānam, *impediment from a letter*; as, ම.අනාසි, mahañāsī, *to me was*, which by reason of the , cannot be written මමනාසි, mahanāsī:—the other is termed කාලවැනි, kála-vyavadhānam, *impediment from a rest*; as, ජනාප්පමාද, janā-appamādam, which cannot be written ජනාප්පමාද, janāppamādam.

CHAPTER III.

DECLENSION OF NOUNS.

59. The following is an artificial arrangement of the several cases, but with a few exceptions they are not applied in that state to any noun whatever; the proper terminations will be shewn afterwards.

	Sing.	Plural.	
Case 1.	සි	සො— පඩිමා විහක්ඛි, paphamā-vibhakti.	
2.	අ.	සො— දුතියා ——— dutiyā	
3.	නා	ඡි — තතියා ——— tatiyā	
4.	ස	භා. — චතුසී ——— catutthī	
5.	සා	භි — පඤ්ඤා ——— pañcamī	
6.	ස	භා. — ජඤ්ඤා ——— chapphi	
7.	සම.	සු — සත්තමි ——— sattamī	
8.	සි	සො— ආලපනා ——— ālapanam*	

The 1st. is the *Nominative Case*.

* This in the Pali Grammar is classed with the first case, but is distinguished from it by a servile ම.

The 2nd is the *Accusative Case*.

3rd may be denominated the *Instrumental Case*, having the force of the sign *by*, or *with*.

4th is the proper *Dative Case*, with the sign *to*

5th is the *Ablative Case*, with the sign *from*

6th is the proper *Genitive or Possessive Case*, with the sign *of*, or *belonging to*

7th may be called the *Locative Case* with the sign *in* or *on*

8th is the *Vocative Case*.

FIRST DECLENSION.

Nouns Masculine in *अ*, the crude form of which end in *ए*.

60. In this Declension the following changes are made in the artificial arrangement of the Cases.

Singular.

1. *अ* is changed into *अ*.
2. *ए* undergoes no change.
3. *आ* is changed into *आ*.
4. *इ* is changed into *इ*, or into *इ* the *व* being doubled.
5. *उ* may be either used in that form or changed into *उ*, or into *उ*.
6. *ए* is changed into *ए*
7. *अ* may be either used in that form or changed into *अ* or *अ*.
8. *अ* is suppressed, and the final *ए* sometimes converted into *ए* and sometimes remains unchanged.

Plural.

1. *आ* is changed into *ए*.
2. *आ* is changed into *अ*.
3. *अ* sometimes remains unchanged, and sometimes is converted into *अ*, the final *ए* preceding the termination being in both instances changed into *अ*.
4. *अ* undergoes no change but the final *ए* preceding the termination is made long.
5. *अ* sometimes remains unchanged, and sometimes is converted into *अ*, the final *ए* preceding the termination, being in both instances changed into *अ*.
6. *अ* undergoes no change, but the final *ए* preceding the termination is made long.
7. *अ* remains unchanged, but the final *ए* preceding the termination is converted into *अ*.
8. *आ* is changed into *ए*.

බුද්ධො, *Buddho*, declined.

Sing.

Plur.

- | | |
|--|--|
| Case 1. බුද්ධො, <i>buddho</i> , | බුද්ධා <i>buddhá, Buddho.</i> |
| 2. බුද්ධං, <i>buddham</i> , | බුද්ධෙ, <i>buddhe, Buddho.</i> |
| 3. බුද්ධෙනා, <i>buddhena</i> , | බුද්ධෙහි, <i>buddhehi, බුද්ධත්,</i>
<i>buddhebbhi, by or with Buddho.</i> |
| 4. බුද්ධාය, <i>buddháya</i> , | බුද්ධානා, <i>buddhánam, to</i>
<i>Buddho.</i> |
| 5. බුද්ධස්මා, <i>buddhasmá</i> , | බුද්ධා, <i>buddhá, බුද්ධත්,</i>
<i>buddhebbhi, from Buddho.</i> |
| 6. බුද්ධාසා, <i>buddhasa</i> , | බුද්ධානා, <i>buddhánam, of</i>
<i>Buddho.</i> |
| 7. බුද්ධස්මිං, <i>buddhasmim</i> , | බුද්ධෙසු, <i>buddhesu, in or on</i>
<i>Buddho.</i> |
| 8. බුද්ධ, <i>buddha</i> , බුද්ධා, <i>buddhá.</i> | බුද්ධ, <i>buddhá, O Buddho!</i> |

61. According to this Example are declined,

සිංහො, *siṅho, a lion.* නිකායො, *nikáyo, collection.* කණ්ණො, *kanno, an ear.* සද්ධො, *saddo, a voice.* රොගො, *rogo, disease.* නාදො, *nádo, a sound.* පබ්බතො, *pabbato, a mountain.* ආරාමො, *árámo, a garden.* දෙසො, *deso, a country.* ආකාශො, *ákáso, the atmosphere.* දීපො, *dípo, an island.* සග්ගො, *saggo, heaven.* ආහාරො, *áháro, food.* රුක්ඛො, *rukkho, a tree.* කෙසො, *keso, hair.* සූරියො, *suriyo, the sun.* පාදො, *pádo, a foot.* චන්ද්‍රො, *cando, the moon.* පදිපො, *padípo, a lamp.* හංසො, *hanso, a goose.*

Anomalies in *ආ*.

62. The native grammarians refer the following class of nouns masculine in *ආ* as anomalies to this Declension, because in the crude or imaginary form, in which they are usually quoted, they end in *ආ* short, like the preceding class; but are declined

with different terminations; the artificial arrangement, formerly alluded to undergoing the following changes for the declension of those nouns.

Singular.

1. **ඔ** is changed into **ආ**.
2. **ආ** sometimes remains unchanged and sometimes is converted into **ආනා**.
3. **ඌ** sometimes remains unchanged and sometimes is changed into **ඌනා**.
4. **ඍ** is changed into **ඍනා**.
5. **ඞ** is sometimes used and sometimes changed into **ඞා** or **ඞි**.
6. **ඟ** is changed into **ඟනා**.
7. **ඟ්** may either be used or may be changed into **ඟි** or into **ඟි**.
8. **ඞ** is suppressed, and the final **ආ** sometimes converted into **ආ**, and sometimes remains unchanged.

Plural.

1. **ඍ** is changed into **ආනො**.
2. **ඟ** **ඟනො**.
3. **ඞ** sometimes remains unchanged, and is sometimes converted into **ඞි**, the final **ආ** preceding the termination being changed into **ආනා**, and the final **ආ** of **ආනා** being changed into **ඍ**.
4. **ඍ** undergoes no change, but the final **ආ** preceding the termination is made long.
5. **ඞ** same as 3d. case.
6. **ඟ** same as 4th case.
7. **ඟ්** remains unchanged, but the final **ආ** preceding the termination is changed into **ආනා**, and the final **ආ** of **ආනා** into **ඍ**.
8. **ඍ** is changed into **ආනො**.

අත්තා, attá, the Soul. declined.

Sing.	Plur.
Case 1. අත්තා , attá,	අත්තානො , attáno.
2. අත්තානා , attánam, අත්ත , attam,	අත්තානො , attáno.
3. අත්තෙනා , attena, අත්තෙනා , attaná,	අත්තෙනෙහි , attanebhi. අත්තෙනෙහි , attanehi.
4. අත්තනො , attano,	අත්තානා , attánam.

Sing.	Plur.
5. අත්තභ්මා, attasmā, අත්තනා, attanā, අත්තම්මා, attamā,	අත්තභෙහි, attanebhi. අත්තනෙහි, attanehi.
6. අත්තනො, attano,	අත්තනාං, attānam.
7. අත්තසිම්මි, attasmim, අත්තම්මි, attamhi, අත්තනි, attani,	අත්තනෙසු, attanesu.
8. අත්ත, attā, අත්තා, attā,	අත්තනො, attāno.

රාජ, rājā, *A king*. declined.

Sing.	Plur.
1. රාජ, rājā,	රාජනො, rājāno.
2. රාජනා, rājānam, රාජ, rājam,	රාජනො, rājāno. රාජ්භි, rājubhi
3. රාජෙහි, rājehi, රාජෙන, rājena,	රාජ්භි, rājubhi රාජෙහි, rājebhi
4. රාජෙහි, rājehi, රාජිනො, rājino, රාජස්ස, rājassa,	රාජෙහි, rājehi. රාජෙහි, rājehi.
5. රාජෙහි, rājehi, රාජම්මා, rājamhā, රාජස්මා, rājasma,	රාජෙහි, rājehi. රාජෙහි, rājehi.
6. as the 4th.	as the 3d case
7. රාජෙහි, rājehi, රාජනි, rājani, රාජම්මි, rājamhi, රාජසිම්මි, rājasimim,	රාජෙහි, rājehi. රාජෙහි, rājehi.
8. රාජ, rāja, රාජ, rājā,	රාජනො, rājāno.

63. The noun masculine බ්‍රහ්මා, brahmā, *a Brahmin*, is declined like අත්ත, attā, except in the following cases.

Sing.	Plur.
3. බ්‍රහ්මනා, brahmená, බ්‍රහ්මනා, brahmaná, බ්‍රහ්මුනා, brahmuná,	බ්‍රහ්මනි, brahmebhi. බ්‍රහ්මෙහි, brahmehi,
4. බ්‍රහ්මුනො, brahmuno, බ්‍රහ්මස්ස, brahmassa,	බ්‍රහ්මනා, brahmunaṃ බ්‍රහ්මානා, brahmanāṃ.
5. බ්‍රහ්මස්මා, brahmasmá, බ්‍රහ්මම්හා, brahmamhá, බ්‍රහ්මුනා, brahmuná,	as the 3rd.
6. as the 4th.	as the 4th.
7. as අත්තා, attá,	බ්‍රහ්මෙසු, brahmesu.

සකා, sakhá, *a friend*, is also irregular and is declined like අත්තා, attá.

64. Participial and other attributives formed by the affixes ට් or ම් and ත්‍ය, the former of which becomes ටා and the latter මා in the nominative by changing ත්‍ය into ට, and suppressing the technical nominative ටි, are considered as nouns in ට, and when masculine are declined with the following terminations.

Singular.

1. ටි is suppressed and ත්‍ය changed into ට.
2. ට remains unchanged, but the උ of ත්‍ය is changed into ට, which again is suppressed before this termination.
3. ආ and ආනු are both suppressed and තා substituted in their stead; or ආ is changed into චා and the උ of ත්‍ය being changed into ට is suppressed before that termination.
4. ස and ත්‍ය are both suppressed and තො substituted in their stead, or the ස being doubled the උ of ත්‍ය is changed into ට.
5. සමා is changed into ආ which together with ත්‍ය is suppressed and තා substituted in their stead, or සමා and optionally ම්හා may remain unchanged the උ of ත්‍ය being changed into ට before these terminations.
6. as the 4th case.
7. සිම් and ත්‍ය are both suppressed and ටි substituted in their stead; or සිම් being changed into ට the උ of ත්‍ය is changed into ට and that ට suppressed before the termination or සිම් and optionally ම්හි may remain unchanged, the උ of ත්‍ය being changed into ට, and that ට suppressed as above.

8. **සි.** and **නතු** are both suppressed and changed into **අ**; **අ** or **ආ**.

Plural.

1. **සො.** is suppressed, and the **උ** of **නතු** changed into **ඔ** and sometimes the **උ** of **නතු** is suppressed and the **සො** changed into **ආ**.

2. **සො.** is changed into **ඔ**, and the **උ** of **නතු** is changed into **අ** which again is suppressed before this termination.

3. **සි** or optionally **සී** undergo no change, but the **උ** of **නතු** is changed into **අ**, and that **අ** is again changed into **ඔ**.

4. **නා.** is suppressed and **ත** substituted in its stead; or **න** remains unchanged and the **උ** of **නතු** is changed into **අ**, which again is made long before the termination.

5. as the 3d case.

6. as the 4th case.

7. **සු** remains unchanged but the **උ** of **නතු** is changed into **අ** and that **අ** into **ඔ** before the termination.

8. **සො.** undergoes the same changes as in the 1st case-

ගුණවා, *gunavá, Virtuous.* declined.

Sing.

Case 1. **ගුණවා,** *gunavá,*

2. **ගුණවතා,** *gunavantam,*

3. **ගුණවා,** *gunavátá,*
ගුණවතාන, *gunavantene,*

4. **ගුණවතා,** *gunavato,*
ගුණවතාසු, *gunavattassa,*

5. **ගුණවා,** *gunavátá,*
ගුණවතාමි, *gunavantam-*
හි,
ගුණවතාසු, *gunavantas-*
මි,

6. as the 4th case.

7. **ගුණවති,** *gunavati,*
ගුණවතා, *gunavante,*
ගුණවතාමි, *gunavantam-*
**හි,
ගුණවතාසු, *gunavantas-*
මි,**

Plur.

ගුණවතා, *ganavanto.*

ගුණවතා, *gunavantá.*

ගුණවතා, *gunavante.*

ගුණවතාහි, *gunavante-*
bhi, **ගුණවතාහි,** *guna-*
vantehi.

ගුණවතා, *gunavatam,*
ගුණවතානා, *gunavantá-*
nam.

ගුණවතාහි, *gunavantebhi,*
ගුණවතාහි, *gunavautehi.*

as the 4th case.

ගුණවතාසු, *gunavantesu.*

Sing.

Plur.

8. ගුණවං, guṇavam,
 ගුණා, guṇava,
 ගුණවා, guṇavā,

as the 1st.

According to this example are declined,

මහවං, maghavā, *sacraya*. ඛණ්ඩං, khānumā, *having pillars*.
 පලවා, phalavā, *fruitful*. කුලවා, kulavā, *lineal*. ධනවා, dhanavā, *rich*.
 භගවා, bhagavā, *illustrious*. යසවා, yasavā, *famed*. බලවා, balavā, *strong*. සුභවා, sutavā, *well informed*.
 පඤ්ඤවා, paññavā, *wise*. හිමවා, himavā, *frost*. ධිතිවා, dhitimā, *courageous*.
 සිලවා, silavā, *obedient*. මුඛිවා, mutimā, *sensible*. සතිවා, satimā, *thoughtful*.
 හිරිවා, hirimā, *bushful*. ගතිවා, gatimā, *travelling*. රතිවා, ratimā, *lustful, longing*.
 අප්පතිවා, appatimā, *after*. ජුතිවා, jutimā, *resplendent*. ථූතිවා, thuthimā, *praise*.
 වර්ණිවා, varṇimā, *worthy*. ඥාතිවා, jñātimā, *pure*. යාතිවා, yatimā, *helpful*.
 බලිවා, balimā, *offerings receiving*. කලිවා, kalimā, *sinful*. කසිවා, kasimā, *husbandman*.
 රුචිවා, rucimā, *wishful, desirous*. බුද්ධිවා, buddhimā, *wise*. චක්ඛවා, cakkhumā, *discovering*.
 පිණ්ඩවා, piṇḍumā, *relating to*. කෙතවා, ketumā, *banner*. භෙතවා, hetumā, *lucky, fortunate*.
 භාණ්ඩවා, bhānumā, *passing rays (the Sun)*. රාහ්මවා, rāhumā, *chained, bound, (as with fetters)*.
 විජ්ජවා, vijjumā, *lightning*.

65. Participial nouns formed by the affix *anta*, are classed with nouns in 4 and when masculine are declined with the following termination.

Singular.

Case 1. *ඝ* is suppressed and *න්ත* changed into *ආ* or *න්ත* remains unchanged and *ඝ* is converted into *ම*

Plural.

1. *න්ත* is changed into *ආ*, *න්ත* remaining unchanged.

The rest of the changes in the technical terminations are exactly the same as those laid down in pages 22. 23.

උච්ඡ, *gaccham, Going, declined.*

Sing.

Plur.

- | | |
|--|---|
| 1. උච්ඡ, <i>gaccham,</i>
උච්ඡණ්ණා, <i>gacchanto,</i> | උච්ඡණ්ණා, <i>gacchantā.</i> |
| 2. උච්ඡණ්ණා, <i>gacchantam,</i> | උච්ඡණ්ණා, <i>gacchantē,</i> |
| 3. උච්ඡණ්ණා, <i>gacchantā,</i>
උච්ඡණ්ණානා, <i>gacchantāna,</i> | උච්ඡණ්ණාහි, <i>gacchantebhi,</i>
උච්ඡණ්ණාහි, <i>gacchantehi.</i> |
| 4. උච්ඡණ්ණා, <i>gacchanto,</i>
උච්ඡණ්ණාසා, <i>gacchantāssa,</i> | උච්ඡණ්ණා, <i>gacchantam,</i>
උච්ඡණ්ණානා, <i>gacchantānam.</i> |
| 5. උච්ඡණ්ණා, <i>gacchantā,</i>
උච්ඡණ්ණාසා, <i>gacchantāma-</i>
<i>hā,</i>
උච්ඡණ්ණාසා, <i>gacchantāsmā,</i> | as the 3rd case. |
| 6. as the 4th case. | as the 4th case. |
| 7. උච්ඡණ්ණා, <i>gacchanti,</i>
උච්ඡණ්ණා, <i>gacchantē,</i>
උච්ඡණ්ණාහි, <i>gacchantāma-</i>
<i>hi,</i>
උච්ඡණ්ණාසා, <i>gacchantāsa-</i>
<i>mim,</i> | උච්ඡණ්ණාසා, <i>gacchantāsa.</i> |
| 8. උච්ඡ, <i>gaccham,</i>
උච්ඡ, <i>gaccha,</i>
උච්ඡා, <i>gacchā,</i> | උච්ඡණ්ණා, <i>gacchanto.</i>
උච්ඡණ්ණා, <i>gacchantā.</i> |

According to this example are declined,

මහා, *maham, offering.* තිඨා, *tippam, standing.* භුං, *bhuñjam, eating.* පිටා, *pacam, cooking.* ජීරා, *jīram, decaying.* මියා, *mīyam, dying.* කුභා, *kubham, doing.* වජා, *vajam, go-*
ing. චරා, *caram, moving.* දදා, *dadam, giving.* සුනා, *sunam,*
asking. ජයා, *jayam, overcoming.* සරා, *saram, remembering,*
ජපා, *japam, reading.*

End of the first declension of nouns masculine in ඔ, the crude form of which end in ආ.

SECOND DECLENSION.

66. *Nouns masculine in ḥ.**

In this declension the technical terminations undergo the following changes.

Singular.

1. ဗ is suppressed.
2. ḥ is changed into ṛ.
3. ဓာ remains unchanged.
4. ဓ is either changed into ဓာ or doubled.
5. ဗ္ဗ or optionally ဗိ, may either remain unchanged or be converted into ဓာ.
6. as the 4th case.
7. ဗိ or optionally ဗိ may either remain unchanged or be converted into ဓ.
8. ဗ is suppressed.

Plural.

1. ဓ. ဓ. is suppressed and the final ḥ made long, or the ဓာ is retained and the final ḥ suppressed.
2. as the 1st case.
3. ဗိ or optionally ဗိ remain unchanged, but the final ḥ preceding these terminations is made long.
4. ဓ. remains unchanged, but the final ḥ preceding the termination is made long.
5. as the 3rd case.
6. as the 4th case.
7. ဓ remains unchanged but the final ḥ preceding the termination is made long.
8. ဓာ as the 1st case.

අယိ, aggi, *Fire.* declined.

Sing.

1. အယိ, aggi,
2. အယိ, aggiṃ,
3. အယိဓာ, agginá,
4. အယိဓာ, agginó,
- အယိဓာ, agginá,
5. အယိဓာ, agginá,
- အယိဓာ, agginá,
6. as the 4th case.

Plur.

- အယိ, aggi, အယိဓာ, aggayo,
- အယိဓိ, agginhi,
- အယိဓိ, agginhi.
- အယိဓာ, agginam,
- as the 3rd case.
- as the 4th case.

* The characteristic letter used by grammarians to denote this declension is ဓ.

Sing.

Plur.

7. අග්ගිණි, aggini,
අග්ගිණි, agginhi,
අග්ගිණිමි, agginim,

අග්ගිසු, aggisu.

8. අග්ගි, aggi,

අග්ගි, aggi, අග්ගයා, aggayo.

Like අග්ගි are declined the following nouns masculine in ඉ.

ජෙති, joti, splendour. ගණ්ඨි, ganphi, a knob, a knot. මසි, mupphi, the fist. කුච්ඡි, kucehi, the womb. සාලි, sáli, a sort of paddy (mountain.) විහි, víhi, a sort of paddy (field.) ව්‍යාධි, vyadhi, a disease. මධි, adhi, limit. බොධි, bodhi, the peepul, (Ficus religiosa.) සන්ධි, sandhi, a joint. රාසි, rási, a heap. දිපි, dípi, a sort of tiger. ඉසි, isi, a Rishi (a sort of saint.) මුනි, muni, an ascetic. මණි, mani, a jewel. ධනි, dhani, the voice. ගිරි, giri, a rock. රවි, ravi, the Sun. කවි, kavi, a poem. කපි, kapi, a monkey. අසි, asi, a sword. මසි, masi, soot. නිධි, nidhi, a casket. විධි, vidhi, mode or manner. අභි, ahi, a serpent. පති, pati, a lord or master. හරි, hari, a name of Vishnu. අරි, ari, an enemy. ඕම්, timi, darkness. කලි, kali, sin. බලි, bali, an offering. ජලානිධි, jalanidhi, the Sea. ගෘහපති, gahapati, the head of a house. වරමතී, varamati, great wisdom. නිරුපාධි, nirupadhi, not born again. අධිපතී, adhipati, chief.

67. According to the foregoing example, are declined all nouns masculine in ඉ, with the exception of ආදි, ádi, beginning, which forms the 7th case in a different manner; viz.

Singular.

ආදි. being suppressed, and අ. which is afterwards converted into . being substituted; or ආදි. being converted into ආ.

Plural.

සු The final ඉ preceding the termination සු remains without alteration, as,

Sing.

Plur.

Case 7. ආදි. ádim, ආදො, ádo,

ආදිමහි, ádimhi,

ආදිමහිමි, ádimim,

ආදිසු, ádisu, ආදිසු, ádisu.

End of the second declension, of nouns masculine in ඉ.

THIRD DECLENSION.

68. *Nouns masculine in ூ.**

Attributes of possession formed by the affixes ூ, and ூ, if masculine, are of this declension, in which the technical terminations undergo the following changes.

Singular

1. ூ is suppressed.
2. ூ is either converted into . or into ூ and the final ூ preceding these terminations is made short.
3. ூ remains unchanged, but the final ூ preceding the termination is made short.
4. ூ is either changed into ூ, or doubled, the final ூ preceding the terminations being in both instances made short.
5. ூ or optionally ூ may either remain unchanged or be converted into ூ, the final ூ preceding these terminations being made short.
6. as the 4th case.
7. ூ or optionally ூ, may either remain unchanged or be converted into ூ, the final ூ preceding these terminations being made short.
8. ூ is suppressed and the final ூ made short.

Plural

1. ூ is either suppressed or changed into ூ, and the final ூ preceding that termination changed into ூ.
2. as the 1st case.
3. ூ or optionally ூ remains unchanged.
4. ூ remains unchanged.
5. ூ or optionally ூ remains unchanged.
6. as the 4th case.
7. ூ remains unchanged.
8. as the 1st case.

தேடி, danṭi, *who carries a staff, a kind of pilgrim.* declined,

Sing.

1. தேடி, danṭi,

Plur.

- தேடி, danṭi,
- தேடினா, danṭina.

2. தேடினா, danṭinā,

தேடி, danṭim,

3. தேடினா, danṭinā,

தேடி, danṭibhi,

தேடி, danṭiji.

* The characteristic letter used by grammarians to denote this declension is also ூ.

Sing.

Plur.

- | | |
|----------------------|------------------|
| 4. දඩ්ඨො, danṭino, | දඩ්ඨො, danṭīnam, |
| දඩ්ඨසා, danṭissa, | |
| 5. දඩ්ඨිනා, danṭinā, | දඩ්ඨී, danṭībhi. |
| දඩ්ඨිමහා, danṭimhā, | දඩ්ඨී, danṭīhi, |
| දඩ්ඨිසා, danṭisā, | |
| 6. as the 4th case. | as the 4th case. |
| 7. දඩ්ඨිනී, danṭinī, | දඩ්ඨු, danṭīsu. |
| දඩ්ඨිමි, danṭimhi, | |
| දඩ්ඨිමි, danṭismim, | |
| 8. දඩ්, danṭi, | as the 1st case. |

According to the above example are declined the following attributive nouns,

ධම්ම, dhammī, *righteous*. සංග්ගි, saṅghi, *congregated*. ඤාණී, ñāṇī, *wise*. හත්ථි, haṭṭhī, *having hands*. චක්ඛි, cakkhī, *having eyes*. පක්ඛි, pakkhī, *the winged*. දැඬි, dāḍhi, *having teeth*. රඬි, raḍḍhi, *lund having*. ජත්ථි, chaṭṭhī, *umbrella*. මාලී, māli, *the flower adorned*. වම්මි, vammī, *while ant having*. යෝගී, yogī, *an ascetic*. භාගී, bhāgī, *fortunate*. භොගී, bhogī, *the rich*. කාමී, kāmi, *lecherous*. සාමී, sāmī, *a lord*. ධජී, dhajī, *standard bearer*. ගාමී, gāmī, *the congregated*. සසී, sasi, *the hare*. කුප්ඵි, kuḍḍhi, *leperous*. ජම්, jamī, *platted hair*. යානී, yānī, *reposing*. සුඛි, sukhi, *healthful*. සිංහි, siṅhi, *the peacock*. දන්තී, danṭī, *having teeth*. මන්තී, mantī, *counsellor*. කරී, karī, *having hands*. උත්තරී, uttari, *rewarder or one who makes presents*. කුසලී, kusali, *lucky*. මුසලී, musali, *pestle having*. බලී, ballī, *strong*. පාපකාරී, pāpakārī, *sinner*. සත්තුහාරී, sattughārī, *murderer*. මලකාරී, mallakārī, *wrestler*. දිගජීවී, dighajīvī, *long lived*. ධම්මවාදී, dhammavādī, *sacred wrangler*. සිහනාදී, sihanādī, *lion voiced*. භුමිසාරී, bhumisārī, *a reposer*. සිංහයායී, siṅhayāyī, *swift mover*.

End of the third declension, of nouns masculine in ඊ.

FOURTH DECLENSION.

69. Nouns masculine in ᑕ.*

In this declension the technical terminations undergo the following changes.

Singular.

1. ᑕ is suppressed.
2. ᑦ is changed into ᑦ.
3. ᑦ remains unchanged.
4. 5. 6. 7. undergo the same changes as the technical terminations of the second declension.
8. ᑕ is suppressed.

Plural.

1. ᑦ is either changed into ᑦ and the final ᑕ preceding that termination into ᑦ, or it is suppressed and the final ᑕ made long.
2. as the 1st case.
3. ᑕ or optionally ᑕ remains unchanged, but the final ᑕ preceding this termination is made long.
4. 5. 6. 7. as the singular.
8. as the 1st case with this addition, that ᑦ may be changed into ᑦ, the final ᑕ preceding that termination being changed into ᑦ.

ᑕᑦᑦ, bhikkhu, *A priest*, declined.

Sing.

Plur.

- | | |
|------------------------|--------------------|
| 1. ᑕᑦᑦ, bhikkhu, | ᑕᑦᑦᑦ, bhikkhavo. |
| 2. ᑕᑦᑦ, bhikkhum, | ᑕᑦᑦ, bhikkhú, |
| 3. ᑕᑦᑦᑦ, bhikkhuná, | ᑕᑦᑦᑦᑦ bhikkhúbhi, |
| 4. ᑕᑦᑦᑦᑦ, bhikkhuno, | ᑕᑦᑦᑦᑦ, bhikkhú-i. |
| ᑕᑦᑦᑦᑦᑦ bhikkhus-a, | ᑕᑦᑦᑦᑦᑦ, bhikkhúnā, |
| 5. ᑕᑦᑦᑦᑦᑦ, bhikkhuná, | as the 3rd case. |
| ᑕᑦᑦᑦᑦᑦᑦ, bhikkumsmá, | |
| ᑕᑦᑦᑦᑦᑦᑦ, bhikkhumhá, | |
| 6. as the 4th case, | as the 4th case. |
| 7. ᑕᑦᑦᑦᑦᑦ, bhikkhuni, | ᑕᑦᑦᑦᑦᑦ, bhikkhúsu. |
| ᑕᑦᑦᑦᑦᑦᑦ, bhikkhumhi, | |
| ᑕᑦᑦᑦᑦᑦᑦᑦ, bhikkhusmim, | |
| 8. ᑕᑦᑦᑦ, bhikkhu, | ᑕᑦᑦᑦᑦᑦ, bhikkhave. |
| | ᑕᑦᑦᑦᑦᑦ, bhikkhavo. |
| | ᑕᑦᑦᑦᑦ, bhikkhú, |

* The characteristic letter used by grammarians to denote this declension is ᑕ.

Like **සීනු** are declined,

සෙතු, setu, a bridge. **කෙතු**, ketu, a flag or standard. **රාහු**, Rāhu, a planet so called. **සාහු**, bhānu, the Sun. **සංකු**, sanku, a pillar, **උච්ඡු**, ucchu, sugar cane. **වෙලු**, velu, bamboo, **මඩු**, maccu, murder. **සින්ධු**, sindhu, the sea. **මධු**, madhu, honey. **නෙරු**, neru, a rock. **මෙරු**, meru, maha meru. **සත්තු**, satthu, a ball of dough. **කාරු**, kāru, skuttle fish. **හෙතු**, hetu, a case or cause. **ජන්තු**, jantu, a living creature. **හත්තු**, bhattu, a husband. **නෙත්තු**, nettu, point. **සොතු**, sotu, a hearer. **ඥාතු**, ñātu, knowledge. **ජෙතු**, jetu, victory or conquest. **හත්තු**, bhetthu, a breaker. **දාතු**, dātu, a giver. **ධාතු**, dhātu, radix. **නත්තු**, nattu, grandson. **බොධු**, boddhu, knowledge. **විඤ්ඤාපෙතු**, viññāpetu, notice of, information.

According to the foregoing example are declined most nouns masculine in **උ**;—but in the 8th case **ජන්තු**, jantu, a living creature, makes in the plural **ජන්තවෙ**, jantave, **ජන්තවො**, jantavo, **ජන්තු**, jantu, (like **භික්කු**, bhikkhu) and also **ජන්තො** and **ජන්තුයා**, jantuyo,

සත්ථා, satthā, *Buddho*, and some other nouns masculine in **ආ**, are, in original works on grammar, usually referred to this declension in **උ** because their crude form happens to terminate in that vowel. The technical terminations in these instances undergo the following changes;—

Singular

1. **භි** is suppressed and the final **උ** changed into **ආ**.
2. **ආ** remains unchanged but the final **උ** preceding that termination is converted into **ආර**.
3. **ආ** is changed into **ආ** and the final **උ** preceding that termination is changed into **ආර**.
4. **ස** is either suppressed or changed into **සො**, or doubled.
5. **සො** or optionally **ච්ඡො** may either remain unchanged or be converted into **ආ**, which then undergoes the same changes as in the 3rd case.
6. as the 4th case.
7. **ච්** or optionally **ච්චි** may either remain unchanged, the final **උ** preceding these terminations being changed into **ආර**,

or it may be converted into **ඉ**, the **උ** being changed into **ආර**, and the **අ** made short.

8. **ඔ** is suppressed and the final **උ** is changed either into **අ** or **ආ**.

Plural.

1. **සො** is changed into **ඔ**, the final **උ** being previously changed into **ආර**.

2. **සො** is changed either into **ඔ** or **ඵ** the final **උ** preceding each of those terminations being changed into **ආර**.

3. **ඔ** or optionally **ඕ** remains unchanged, but the **උ** preceding these terminations is changed into **ආර**; and the **අ** of **ර** into **ඵ**.

4. **ආ** remains unchanged, but the final **උ** preceding that termination is either changed into **ආර** and the inherent vowel of **ර** made long, or **උ** is changed into **අ** which is afterwards made long.

5. **ඔ** or optionally **ඕ** as the 3rd case.

6. as the 4th case.

7. **ඉ** remains unchanged, but the final **උ** preceding that termination is changed into **ආර**, and the inherent vowel of the **ර** into **ඵ**.

8. as the 1st case.

සත්ථා, *satthá*, one of the names of *Buddho*, declined.

Sing.

1. **සත්ථි**, *satthá*,
2. **සත්ථාර**, *sattháram*,
3. **සත්ථාරා**, *satthárā*,
4. **සත්ථි**, *satthā*,
සත්ථො, *satthuno*,
සත්ථසා, *satthussa*,
5. as the 3rd case.
6. as the 4th case.
7. **සත්ථි**, *satthā*,
8. **සත්ථි**, *satthā*,
සත්ථා, *satthá*,

Plur.

- සත්ථාරා**, *satthāro*,
- සත්ථාර**, *satthāre*.
- සත්ථාරා**, *satthāro*.
- සත්ථාරෙභි**, *satthārebbhi*,
සත්ථාරෙභි, *satthārehi*,
සත්ථාරාණා, *satthāraṇam*,
සත්ථාණා, *satthāṇam*.
- as the 3rd case.
- as the 4th case.
- සත්ථාරෙසු**, *satthāresu*.
- සත්ථාරා**, *satthāro*.

66. *ဓာတု*, *natthá*, is declined like *ဓာတု*, *satthá*:—as are *ဓာတု*, *pitú*, and *ဓာတု*, *bhátu*, except that the termination *ဓာ*, when applied to these last nouns is shortened into *ဓာ*, *ara*.

End of the fourth declension, nouns masculine in *ဓာ*.

FIFTH DECLENSION.

*Nouns masculine in ဓာ.**

In this declension the technical terminations undergo the following changes;—

Singular.

1. *ဓာ* is suppressed.

Plural.

1. *ဓာ* is either suppressed or changed into *ဓာ*, and the final *ဓာ* preceding that termination made short.

The rest of the technical terminations undergo the same changes as in the fourth declension; the *ဓာ*, being previously converted into *ဓာ*, wherever that vowel is not made long in the declension of *ဓာတု*, *bhikkhu*.

ဓာတု, *abhibhú*, *A chief*, declined.

Sing.

Plur.

- | | |
|---------------------------------------|-------------------------------------|
| 1. <i>ဓာတု</i> , <i>abhibhú</i> , | <i>ဓာတု</i> , <i>abhibhú</i> , |
| 2. <i>ဓာတု</i> , <i>abhibhum</i> , | <i>ဓာတုဓာ</i> , <i>abhibhuvo</i> . |
| 3. <i>ဓာတုဓာ</i> , <i>abhibhuná</i> , | <i>ဓာတုဓာ</i> , <i>abhibhúbhi</i> . |
| | <i>ဓာတုဓာ</i> , <i>abhibhúbhi</i> . |
| 4. <i>ဓာတုဓာ</i> , <i>abhibhuno</i> , | <i>ဓာတုဓာ</i> , <i>abhibhúnam</i> . |
| <i>ဓာတုဓာ</i> , <i>abhibhussa</i> , | |
| 5. <i>ဓာတုဓာ</i> , <i>abhibhuná</i> , | as the 3rd case. |
| <i>ဓာတုဓာ</i> , <i>abhibhumhā</i> , | |
| <i>ဓာတုဓာ</i> , <i>abhibhusmá</i> , | |
| 6. as the 4th case. | as the 4th case. |

* The characteristic letter used by grammarians to denote this declension is *ဓာ*.

Sing.

7. අභිභුමි, abhibhumhi,
අභිභුසමි, abhibusmim,
8. as the 1st case.

Plur.

- අභිභුසු, abhibhūsū,
අභිභුච්චි, abhibhuve.
අභිභුච්චා, abhibhuvo.
අභිභු, abhibhū.

According to the above example are declined numerous nouns in උ; but in the word සබ්බසුඤ්ඤා, sabbaññū, the technical termination of the nominative and vocative plural යො, may, besides the regular changes, be converted into භො; the final උ preceding that termination being shortened.

End of the fifth declension.

SIXTH DECLENSION.

In *Bálvatáro* the following monosyllabic යො, and but a very few others, make a separate declension, because their crude form has a distinct termination viz. in ඔ.

In this declension the technical terminations undergo the following changes.

Singular.

1. ඔ is suppressed.
2. අ remains unchanged; but the final ඔ preceding that termination is changed into අච or අච්ච: and the inherent vowel of ච in අච may be changed into උ.
3. භා is changed into භා, and the final ඔ preceding that termination is converted into අච or අච්ච.
4. භ is doubled, and the final ඔ preceding that termination changed into අච or අච්ච.
5. ස්වා or optionally ච්චා may either remain unchanged, or be converted into අ; the final ඔ preceding these terminations being changed into අච or අච්ච.
6. as the 4th case.
7. ස්වි or optionally ච්චි may either remain unchanged, or be converted into භ; the final ඔ preceding those terminations being changed into අච or අච්ච.
8. as the 1st case.

Plural.

යො is changed into ඔ, the final ඔ of යො, being previously changed into අච.

2. ཨ is changed into ཨ; the final ཨ of ཨ being previously changed into ཨ or ཨ.

3. ཨ or optionally ཨ undergoes no change.

4. ཨ is changed into ཨ, and the final ཨ preceding that termination changed into ཨ; or the ཨ of ཨ is doubled and the final ཨ preceding that termination changed into ཨ; or the termination ཨ may remain unchanged.

5. as the 3rd case.

6. as the 4th case.

7. ཨ remains unchanged; but the final ཨ preceding that termination may optionally be changed into ཨ or ཨ; the inherent vowel of ཨ being changed into ཨ.

8. as the 1st case.

ཨ go, *An ox*, declined.

Sing.

Plur.

1. ཨ, go.

ཨ, gávo,

2. ཨ, gávum,

ཨ, gávo,

ཨ, gávam,

ཨ, gavo.

ཨ, gavam.

3. ཨ, gávana,

ཨ, gobhi,

ཨ, gavena.

ཨ, gohi,

4. ཨ, gávassa,

ཨ, gavam, ཨ, gunnam.

ཨ, gavassa.

ཨ, gonam.

5. ཨ, gává,

as the 3rd case.

ཨ, gavá,

ཨ, gávamhá,

ཨ, gavamhá,

ཨ, gávasmá,

ཨ, gavasmá.

6. as the 4th case.

as the 4th case.

7. ཨ, gáve,

ཨ, gávesu,

ཨ, gave,

ཨ, gavesu,

ཨ, gávamhi,

ཨ, gcau.

ཨ, gavamhi,

ཨ, gávasmim,

ཨ, gavasmim.

8. as the 1st case.

as the 1st case.

End of the sixth declension;—Nouns masculine.

SEVENTH DECLENSION.

*Nouns feminine in နာ.**

In this declension the technical terminations undergo the following changes;—

Singular.

1. ဓ is suppressed.
2. န remains unchanged; but the final န preceding that termination is suppressed.
3. နာ is changed into နာ, the final န preceding that termination being suppressed.
4. နာ is changed into နာ, the final န preceding that termination being suppressed.
5. နာ is changed into နာ as above.
6. as the 4th case.
7. နာ is changed either into နာ or into နာ, the final န preceding the latter termination being suppressed.
8. ဓ is changed into န, the final န preceding that termination being suppressed.

Plural.

1. နာ may either be suppressed or not.
2. as the first.
3. နာ or optionally နာ remains unchanged.
4. နာ remains unchanged.
5. as the 3rd case.
6. as the 4th case.
7. နာ remains unchanged.
8. as the 1st case.

နာယော, kaññā, *A virgin, declined.*

Sing.

Plur.

- | | |
|---------------------|--------------------------------------|
| 1. နာယော, kaññā. | နာယော, kaññā, နာယောနာယော
kaññāyo. |
| 2. နာယော, kaññā. | |
| 3. နာယော, kaññāya. | နာယော, kaññābhi, |
| 4. နာယော, kaññāya. | နာယော, kaññāji. |
| 5. နာယော, kaññāya. | နာယော, kaññānam, |
| 6. as the 4th case, | as the 3rd case. |
| 7. နာယော, kaññāyam, | as the 4th case. |
| နာယော, kaññāya. | နာယော, kaññāsu, |
| 8. နာယော, kaññā. | as the 1st case. |

* The characteristic letter used by grammarians to denote this declension is နာ.

According to this example are declined, besides several others, the following nouns feminine in *ṇ* ;

සද්ධා, saddhā, *faith*. තන්හා, tanhā, *lust*. මිත්‍රතා, mettā, *friendship*. මෙධා, medhā, *understanding*. විනා, vīnā, *a kind of fiddle*. මත්තා, mattā, *quantity*, පණ්ණා, paṇṇā, *wisdom*. ඉච්ඡා, icchā, *a well*. සික්ඛා, sikkhā, *discipline*. විජ්ජා, vijjā, *science*. ප්‍රච්ඡා, pucchā, *a question*. භික්ඛා, bhikkhā, *charity*, boiled rice begged by a Priest. චිත්තා, cintā, *thought*. ජංග, jaṅgā, *lust*. ජංගා, jaṅghā, *the leg*. මාන්තා, mantā, *council*. මායා, māyā, *illusion*. ගිව්‍යා, gīvā, *the neck*. ජිව්‍හා, jīvā, *the tongue*. දෙවතා, devatā, *a goddess*. ලීලා, līlā, *manner*. වාචා, vācā, *a word*. දව්වතා, vaṇṇakā, *a quail*. ඵලා, eḷā, *cardamom*. ඡායා, chāyā, *shadow*. ගොධා, godhā, *the guana*. කලා, kalā, *the moon's increase*. ආසා, āsā, *strong desire*. බලාකා, balākā, *the white crane*. අලම්බිකා, alambusā, *a female deity so called*. ගංගා, gaṅgā, *a river*. පරිසා, parisā, *suite, attendants*. මණ්ඩුකා, maṇḍusā, *a chest*. නාවා, nāvā, *a ship*. සභා, sabhā, *an assembly*. දිසා, disā, *a country*. ගාථා, gāthā, *a verse*. ඌකා, ūkā, *a crescent*. උත්තා, uttā, *the (crescent) half moon*. සේනා, senā, *an army*. ජනා, jñā, *an endeavour, an attempt*. ලෙකා, lekā, *a syloian avenue*. ලංකා, laṃkā, *Ceylon*. වසුධා, vasudhā, *earth*. සාලා, sālā, *a hall*. සාලාකා, sālākā, *a small piece of wood used for counting or numbering*. වටා, vacā, *a sort of saffron*. මාලා, mālā, *a chain*. වාලුකා, vālukā, *sand*. වෘත්තිකා, vaṇṇijhā, *a barren woman*. ක්ෂේපා, khelā, *phlegm*. සික්ඛා, sikkhā, *erect, (of birds)*. ජාපා, japā, *plaited hair*. දායා, pūjā, *an offering*. විසාකා, viśākā, *a term of respect for females*. ග්‍රහ්‍යා, gṛahyā, *multitude*. ක්‍රීඩා, kṛīḍā, *a play*. විසික්ඛා, viśikkhā, *a street*. ජෙභ්භා, jēbhā, *a chief*. පිප්පාසා, pipāsā, *thirst*. ශාඛා, śākhā, *a branch*. සොඛා, soṇḍā, *a drunkard*. වෙදනා, vedanā, *pain*. පපා, papā, *an arrack shop*. විතමා, vitāṭhā, *a fable*. සංක්ෂිප්තා, saṅkṣiptā, *sign*. සීමා, śīmā, *boundary*. කරුණා, karuṇā, *compassion*. චෙතනා, cetanā, *mind*. කත්තිකා, khattijā, *a queen*. වනිකා, vanitā, *a woman*. තසිනා, tasiṇā, *lust*. සකකරා, sak-kharā, *sugar candy*. ලාතා, latā, *a creeper*. පායා, pajā, *a mat*.

tude of people. තුලා, tulá, a scale beam. කතා, kathá, a history, a speech. නිද්දා, niddá, sleep. ඛමා, khamá, pardon. සුධා, sudhá, ambrosia. ඡායා, cháya, a shade. වලවා, valavá, a mare. පුරා, surá, toddy. වාසනා, vásaná, happiness. දොලා, dolá, a palanquin. සුලසා, sulasá, a female deity so called. සිංසපා, simsapá, cardamons. සිලා, silá, a stone. නාසා, násá, the nose. පබ්බා, pabbhá, light. ගුහා, guhá, a cave. ලසිකා, lasiká, brains.

End of the seventh declension.

EIGHTH DECLENSION.

*Nouns feminine in ඉ.**

In this declension the technical terminations undergo the following changes ;—

Singular.

1. ඞ is suppressed.
2. ඞ is changed into .
3. ඞා is changed into ඞ
4. ඞ is changed into ඞා.
5. ඞා is changed into ඞා ; which again is changed into ඞා.
6. as the 4th case
7. ඞා is changed either into ඞ or ඞා.
8. as the 1st case.

Plural.

1. ඞා either remains unchanged ; or is suppressed, and the final ඞ made long.
2. as the 1st case.
3. ඞි or optionally ඞි remains unchanged; the final ඞ preceding either of these terminations being made long.
4. ඞා remains unchanged, but the final ඞ preceding that termination is made long.
5. as the 3rd case.
6. as the 4th case.
7. ඞා remains unchanged, but the final ඞ preceding that termination is made long.
8. as the 1st case.

රත්ති, ratti, Night, declined.

Sing.

Plur.

1. රත්ති, ratti,

රත්ති, ratti,

රත්තිඞා, rattiyo.

* The characteristic letter used to denote this declension is ඞ.

Sing.

Plur.

2. රත්ති, rattim,
 3. රත්තියා, rattiyā,
 4. රත්තිං, rattiyā,
 5. රත්තියා, rattiyā,
 6. as the 4th case.
 7. රත්තිං, rattiyam,
 රත්තිං, rattiyā,
 8. රත්ති, ratti,

- රත්තිභි, rattibhi,
 රත්තිනි, rattinī.
 රත්තිනා, rattinam.
 රත්තිභි, rattibhi
 රත්තිනි, rattinī.
 as the 4th case.
 රත්තිසු, rattisu.
 රත්ති, rattī
 රත්තිං, rattīyo.

According to this example are declined, besides numerous others, the following nouns feminine in ෪ ;

පත්ති, patti, *infantry*. තුප්ප්භි, tuṭṭhi, *joy*. බුද්ධි, buddhi, *wisdom*. යුත්ති, yutti, *propriety*. පාලී, pālī, *a line*. වුද්ධි, vuddhi, *increase*. වුත්ති, vutti, *explication*. නාලී, nālī, *a measure*. බොධි, bodhi, *figus religiosa*. කිත්ති, kitti, *reputation*. සති, sati, *memory*. භූමි, bhūmi, *the earth*. මුත්ති, mutti, *redemption*. ගති, gati, *nature*. ජාති, jāti, *birth*. තිත්ති, titti, *fulness*. ධිති, dhiti, *courage*. පීති, pīti, *joy*. කහ්ති, khatti, *forgiveness*. රුචි, ruci, *desire*. සුති, suti, *hearing*. කන්ති, kanti, *splendour*. යුවති, yuvati, *a young female*. නන්දි, nandi, *joy*. සන්ති, santi, *peace*. රසම්, rasmi, *a ray of light*. සන්ධි, sándhi, *a joint*. තන්ති, tanti, *a harp*. වසනි, vasani, *a garment*. කොපි, kopī, *termination*. සිද්ධි, siddhi, *an occurrence*. අඤ්ඤා, aññā, *a finger*. වුප්ප්භි, vupphī, *rain*. පාණි, sāni, *tapestry*. සුද්ධි, suddhi, *purity*. යාප්ප්භි, yapphi, *a beam* (3½ yards long.) දිප්පි, dippī, *sight*. ඉද්ධි, iddhi, *power to fly*. අලි, āli, *a rivolet*. කෙලි, keli, *a game*. අපවි, apavi, *a great wilderness*. මති, mati, *wisdom*. අසනි, asani, *thunder*. සිරි, siri, *glory*. චුති, cuti, *death*. ඔසාධි, osadhi, *a star*. රති, rati, *adherence*. ධුලි, dhuli, *dust*. ඩොනි, doni, *a bier, a boat*. ජවි, chavi, *inner bark*. දුඤ්ඤි,

dundubhi, *a drum*. පාටුළි, páṭṭali, *a sort of tree*. ථූති, ṭhuti, *praise*.

End of the eighth declension.

NINTH DECLENSION.

*Nouns feminine in ජ.**

Singular.

Case 1. ජ is suppressed.

The other technical terminations of this declension, undergo the same changes as those of the preceding declension.

නදි, nadí, *A river*, declined.

Sing.

Plur.

1. නදි, nadí

නදි නදියො, nadí nadiyo,

2. නදී, nadim.

3. නදියා, nadiyá.

නදීභි, nadíbhi,

නදීභි, nadihi.

4. නදියා, nadiyá.

නදීනා, nadínam,

5. as the 3rd case.

as the 3rd case.

6. as the 4th case.

as the 4th case.

7. නදියා, nadiyam.

නදීසු, nadísu.

නදියා, nadiyá.

8. as the 1st case.

as the 1st case.

According to the above example are declined the following nouns feminine in ජ besides many others ;

Nouns bearing the affix ජ, as සකි, sakhi, *a female friend*; හත්ථි, hatthí, when it signifies, *a female Elephant*; හොත, bhoti, හට්ඨානි, the charitable one, the masculine correlative term being changed into හොත, bhota, and the affix ජ added; මානවි, mánavi, from මානවො, mánavo; නාවිකි, nāviki, from නාවිකො; වෙනෙය්‍ය, venateyyí, from වෙනෙය්‍ය, venateyyo.

නගරි, nagarí, *a city*. සුකරි, súkarí, *a sow*. යකකි, yakkhí, *a female devil*. මභි, mahí, *the earth*, හංසි, haṃsī, *a goose*. අජි, aji, *a she goat*. වෙතරනි, vetarantí, *the name of a river*. නුතනදි,

* ජ is also the characteristic letter for this declension.

kukkupī, a hen. වෘකී, vānarī, a female monkey. වාපි, wāpi, a lake. තරුණී, taruṇī, a girl, සිංහි, siṅḡi, a lioness. බ්‍රහ්මණී, brahmanī, a woman of the Brahmin cast. කාකී, kākī, a female crow. කදලී, kadali, a plantain. සකි, sakhi, a female friend. ගෞතමී, gotamī, a female of the Goutama family. ඝර්භි, gharbī, a woman carrying a water pot. ගන්ධවතී, gandhabhī, a female drummer. ශුභාවතී, śuṇa-vantī, a virtuous woman. කුමාරී, kumārī, a princess: නාගී, nā-gī, a female snake, ධිතිමතී, dhitimatī, or ධිතිමතී, dhitiman-tī, a courageous woman. මීගී, mīgī, a female deer. දෙවී, devī, a goddess. මහතී, mahatī, or මහතී, mahantī, an honorable woman. භයදාසවි, bhayadassavī, from භයදාසවතී, bhaya-dassāvini, a timid woman. ගාභපතී, gāhapatatī, a governess, from ගාභපති, gāhapati, with the addition of the affix ඉණී, ඉණතී, bhuttavī, from ඉණතී, bhuttāvini, a female who has finished her meal. භික්ඛුණී, bhikkhunī, a priestess, from භික්ඛු bhikkhu, with the affix ඉණී. ධම්මාචාරී, dhammacārī, from ධම්මාචාරිණී, dhammacāriṇī, a righteous woman. රාජිණී, rājini, a queen, from රාජ, rāja, මෙධවිණී, medhāvinī, from මෙධාවි, medhāvī, a wise woman. තපස්විණී, tapassinī, from තපස්සි, tapasī, a female ascetic.

End of the ninth declension.

TENTH DECLENSION.

Nouns feminine in උ.*

The changes in the technical terminations are not noticed in this declension;—perhaps because they are similar to those in the two preceding declensions.

යාගු, yāgu, A sacrifice, declined.

Sing.

Plur.

1. යාගු, yāgu.

යාගු, yāgu, යාගුයො, yāguyo.

2. යාගු, yāgu.

* The characteristic letter denoting this declension is උ.

Sing.

3. යාතුයා, yāguyā.

4. යාතුභා, yāgubhā,

5. යාතුසා, yāgusā,

6. as the 4th case.

7. යාතුඤ්ඤා, yāguyam,

යාතුසා, yāguyā,

8. as the 1st case.

Plur.

යාතුභි, yāgubhi,

යාතුසි, yāgushi.

යාතුනා, yāgunam,

යාතුභි, yāgubhi,

යාතුසි, yāgushi.

as the 4th case.

යාතුසු, yāgusu.

as the 1st case.

According to the foregoing example are declined most nouns feminine in ෭;—but in declining මාතූ, ඩිතූ, and දුතීතූ, the technical terminations undergo the same changes, as in the declension of පිතූ, (vide p. 31. 32. 33.) except the 3, 4, 5, 6. Singular, which are like යාතු.

මාතූ, mātu, *A mother*, declined.

Sing.

1. මාතා, mātā,

2. මාතරං, mātaram,

3. මාතූයා, mātuyā,

4. මාතූභා, mātubhā,

5. මාතූසා, mātusā,

6. as the 4th case,

7. මාතරී, mātari,

8. මාත, mātā,

මාතා, mātā.

Plur.

මාතරො, mātaro.

මාතරෙ, mātare,

මාතරො, mātaro.

මාතාරභි, mātarebhi,

මාතරෙභි, mātarehi.

මාතරානා, mātāranam,

මාතානා, mātānam,

මාතූනා, mātūnam,

as the 3rd case.

as the 4th case.

මාතරෙසු, mātaresu,

මාතූසු, mātusu.

as the 1st case.

End of the tenth declension.

ELEVENTH DECLENSION.

*Nouns feminine in ག.**

The changes in the technical terminations are omitted in this declension for the reason before specified.

ཅཱ, jambú, *The rose apple*, declined.

Sing.

Plur.

- | | |
|---------------------|---------------------------|
| 1. ཅཱ, jambú, | ཅཱ, jambú, ཅཱའི, jambuyo. |
| 2. ཅཱ, jambum, | |
| 3. ཅཱའ, jambuyá, | ཅཱའི, jambúbhi, |
| | ཅཱའི, jambúbji. |
| 4. ཅཱའ, jambuyá, | ཅཱའ, jambúnám. |
| 5. as the 3rd case, | as the 3rd case. |
| 6. as the 4th case, | as the 4th case. |
| 7. ཅཱའ, jambuyam, | ཅཱའ, jambúbu. |
| ཅཱའ, jambuyá, | |
| 8. as the 1st case, | as the 1st case. |

According to this example are declined all nouns feminine in ག.

End of the eleventh declension; completing the declensions of nouns feminine.

TWELFTH DECLENSION.

Nouns neuter in ཅ.

In this declension the technical terminations undergo the following changes:—

Singular

1. ར is changed into ཅ.

Plural

1. ར is changed into ར the final ཅ preceding that termination being made long; or the substituted termination ར may be changed into ཅ.

The technical changes in all the other cases, are the same as those in the cases of nouns masculine in ར, (vide page 18.) with the exception of the 2nd and 8th cases.

* ར is also the characteristic letter for this declension.

Singular.

2. *q* remains unchanged.8. as nouns masculine in *o*.

Plural.

2. *o* is changed into *ki*, and that *ki* into *o*, or the *ki* may be retained and the *q* preceding that termination made long.8. *o* is changed into *ki*, the *q* preceding that termination being made long.चित्तं, cittaṃ, *The mind*, declined.

Sing.

Plur.

1. चित्तं, cittaṃ,

चित्ता, cittā,

चित्ताणि, cittāni.

2. चित्तं, cittaṃ;

चित्ते, citte,

चित्ताणि, cittāni.

3. चित्तेना, cittena,

चित्तेभि,

चित्तेभि,

4. चित्ताय, cittāya,

चित्तानां, cittānaṃ.

चित्तासा, cittaśa.

5. चित्ता, chittā,

as the 3rd case.

चित्ताम्भा, cittāmbhā,

चित्तास्मि, cittāsmi.

6. चित्तासा, cittaśa.

as the 4th case.

7. चित्ते, citte,

चित्तेसु, cittaesu.

चित्ताम्भि, cittāmbhi,

चित्तास्मि, cittāsmi.

8. चित्ता, citta,

चित्ताणि, cittāni.

चित्ता, citta.

According to the above example are declined the following nouns neuter in *o*, besides numerous others.

पुण्यं, puṇṇam, *merit*. दुःखं, dukkham, *pain, sorrow*. नेत्रं, locanam, *the eye*. फलं, phalam, *fruit*. पापं, pápam, *sin*. मूलं, mulam, *root*. रूपं, rūpam, *an image*. कारणं, káranam, *a cause, a reason*. कुलं, kúlam, *bank*. साधना, sādhanam, *an occurrence*. दानं, dánam, *a gift*. बलं, balam, *strength*. श्रोत्रं, so-tam, *the ear*. सिद्धि, siddhi, *the commandments of Buddha*. जालं, já-lam, *a net*. शिरः, ghānam, *the nose*. धनं, dhanam, *riches*. चित्तं, cittaṃ, *the mind*.

ලං, maḅḅam, a feast. සුඛං, sukhāṃ, health, well being. ඤානං, jhāṇam, abstraction. නලිං, nalinam, a water flower. පුලිං, pulinam, sand. තගරං, tagaram, frankincense. සොපානං, so-pāṇam, a ladder. භිරණ්ණං, hiraññam, unrefined gold. තිරං, tiram, a bank, a border. බ්‍රහ්මං, bhavanam, a place. ජිහ්වං, chiddam, a hole. ලෝහං, lohāṃ, a kind of copper. පත්‍රං, pannam, a leaf. ලිංගං, liḅḅgam, the sex. මුඛං, muḅḅam, the mouth. වනං, vanam, a grove. මුඛං, mukham, face. පිප්ඵං, pipḅḅam, a chair. හදයං, haḅḅayam, the heart. මරණං, mara-nam, death. අග්ගං, aḅḅgam, member. වත්ථං, vattham, cloth. ජලං, jalam, water. ආරාමිකං, ārammanam, order, regularity, අන්ද්‍රියං, indriyam, one of the senses. අම්බුජං, ambujam, a flower. තානං, tānam, a place of rest. වදනං, vadanaṃ, the face, ධාණං, dhaññam, grain. නගරං, nagaram, a city. උදානං, udānam, a pleasant word. පදං, padam, verse. ජත්තං, chattam, um-brella. පානං, pānam, juice. පදුමං, padumam, the lotos. උදකං, udakam, water. භුවනං, bhuvanam, dwelling. සුසානං, susānam, burying ground. ආලාපං, ālātam, a fire brand. අයුධං, āyu-dham, an implement. අභිං, andam, seed. චිවරං, cīvaram, a priest's robe. කරණං, karanam, work. කුලං, kulam, family. ඤාණං, ñāṇam, knowledge. නායනං, nayanam, the eye. අරාණ්ණං, araññam, forest. යානං, yānam, a seat for riding, or reclining on,

But in declining මනං, manam, the mind, and some other nouns of this declension the technical terminations undergo the following changes.

Singular.

1. ජ is changed into ආ.
2. ආ remains unchanged.
3. නා is changed into ආ, and the augment භ introduced between the final ආ and that termination; or නා may be changed into භන.
4. භ is changed into ම and the augment භ introduced between the final ආ and that termination; or භ may be doubled.
5. භා or optionally භා may either remain unchanged, or be converted into නා and that නා changed into ආ and the augment භ introduced between the final ආ and that termination.

6. as the 4th case.

7. **မိ** or optionally **မိ** may either remain unchanged, or be converted into **မ**, or into **မ**, the augment **မ** being introduced between the final **မ** and the latter termination.

8. **မ** is suppressed and the final **မ** sometimes converted into **မ** and sometimes remains unchanged.

Plural.

1. **မ** is changed into **မိ**, the final **မ** preceding that termination being made long; or the substituted termination may be changed into **မ**.

2. **မ** is changed into **မိ**, and that **မိ** into **မ**, or the **မိ** may be retained and the **မ** preceding that termination made long.

3. **မိ** or optionally **မိ** remains unchanged, but the **မ** preceding those terminations is changed into **မ**.

4. **မ** remains unchanged, but the final **မ** preceding that termination is made long.

5. as the 3rd case,

6. as the 4th case.

7. **မ** remains unchanged; but the final **မ** preceding that termination is changed into **မ**.

8. **မ** is changed into **မိ** and the final **မ** preceding that termination made long.

မာ, manam, *The mind*, declined.

Sing.

1. **မာ**, manam,

2. **မာ**, manam,

3. **မာသ**, manasá,
မာဏ, manena.

4. **မာသ**, manaso,
မာသ, manassa.

5. **မာသ**, manasá,
မာမာ, manambhá,
မာမာ, manasmá,

6. as the 4th case.

7. **မာမိ**, manasi,
မာမ, mane,

Plur.

မာ, maná,
မာမိ, manáni.

မာ, mane,
မာမိ, manáni.

မာမိ, manebhi,
မာမိ, manehi.

မာမာ, manánam.

as the 3rd case.

as the 4th case.

မာမ, manesu.

Sing.

Plur.

මනම්භි, manamhi,

මනසම්භි, manasmim.

8. මන, mana,

මනාමි, manāmi.

මනා, manā.

According to this example are declined the following nouns neuter in ආ.

සිරං, siram, *the head*. වයං, vāyam, *age*. චෙතං, cetam, *the heart*. උරං, uram, *the breast*. පයං, payam, *milk*. තමං, tamam, *dark*. තෙජං, tejam, *splendour*. යසං, yasam, *fume*. සරං, saram, *remembrance*. රජං, rajam, *dust*. තපං, tapam, *asceticism*. වායං, vāyam, *the wind*. ධජං, dhajam, *a flag*. වචං, vacam, *a word*. අයං, ayam, *iron*.

In the declension of participial and other attributives formed by the affixes, ච or ම and භ්‍යා;—the following changes are made in the technical terminations.

Singular.

1. භි; and භ්‍යා are both suppressed and changed into ආ;
2. 3. 4. 5. 6. 7. 8. These terminations undergo the same changes, as those of the corresponding cases. (vid. pages 22. 23.)

Plural.

1. යා is changed into භි and the final උ of භ්‍යා is changed into ආ which letter is made long before the termination.

2. as the 1st case.

3. 4. 5. 6. 7. as the changes in nouns masculine in භ්‍යා. (vid. pages 22. 23.)

8. as the 1st case.

ගුණවං, gunavam, *Virtue*, declined.

Sing.

Plur.

1. ගුණවං, gunavam,

ගුණවතාමි, gunavantāmi.

2. ගුණවන්තං, gunavantam,

3. ගුණවතා, gunavatā,

ගුණවතෙහි, gunavantebhi,

ගුණවතෙන, gunavantene. ගුණවතෙහි, gunavantehi.

4. ගුණවන්තං, gunavanto,

ගුණවතං, gunavatam,

ගුණවතන්තං, gunavantassa. ගුණවතානං, gunavantānam.

Sing.

Plur.

5. *ගුණවතා*, *guṇavatā*, as the 3rd case.

ගුණවතානා, *guṇavan-*
taṃhā, *ගුණවතාසා*, *guṇa-*
vanāsmī.

6. as the 4th case. as the 4th case.

7. *ගුණවතී*, *guṇavati*, *ගුණ ගුණවතාසු*, *guṇavantesu*.
විගාහ, *guṇavante*,
ගුණවතානං, *guṇavantam-*
hi, *ගුණවතාසාමි*, *guṇavan-*
tasmim.

8. *ගුණවං*, *guṇavam*, *ගුණව*, as the 1st case.
guṇava, *ගුණවා*, *guṇavā*.

According to this example are declined *ගුණ*, *gacchan*, *gō-*
ing, and other participial nouns neuter in *ඉ*.

End of the twelfth declension.

THIRTEENTH DECLENSION.

*Nouns neuter in ඉ.**

In this declension the technical terminations undergo the following changes.

Singular.

1. *ඝ* is suppressed.
2. *ඉ* is changed into *ං*.

The terminations of the 3rd 4th 5th 6th and 7th cases (Sing. and Plur.) undergo the same changes as in the declension of nouns masculine in *ඉ*.

8. as the 1st case.

Plural.

1. *ඝ* is either changed into *ඝ්*, or suppressed;—the final *ඉ* being in both cases made long.
8. as the 1st case

* The characteristic letter to denote this declension is *ඝ*.

අභි, apphi, bone, declined.

Sing.

Plur.

1. අභි, apphi.

අභිනි, apphīni, අභි, apphi.

2. අභි, apphim.

3. අභිනා, apphinā.

අභිනි, apphībhi,

අභිනි, apphīhi.

අභිනා, apphinām.

4. අභිනො, apphinō,

අභිනිසා, apphissā.

5. අභිනා, apphinā,

as the 3rd case.

අභිනිමා, apphimhā,

අභිනිමා, apphismā.

6. as the 4th case.

as the 4th case.

7. අභිනිමි, apphimhi,

අභිනිසු, apphisu.

අභිනිමි, apphismim.

8. as the 1st case.

as the 1st case.

End of the thirteenth declension.

FOURTEENTH DECLENSION.

Nouns neuter in ණ.

81. In this declension the technical terminations undergo the following changes.

Singular.

1. ණ is suppressed.

2. ණ. is changed into . and the final ණ preceding that termination made short.

Plural.

1. ණො is either changed into ණි or suppressed.

2. as the 1st case.

The terminations of the 3rd 4th 5th 6th and 7th cases (sing. and plur.) undergo the same changes, as those in the declension of nouns masculine in ණ, (sing. and plur.) and the 8th case is the same as the 1st.

දඬු, danṭi, declined.

Sing.

Plur.

1. දඬු, danṭi,

දඬුනි, danṭīni,

දඬු, danṭi.

2. දඬු., danṭim.

* ඬ is also the characteristic letter for this declension.

G

Sing.	Plur.
3 දඩිනා, danṛinā.	දඩිඤ්ඤ, danṛibhā, දඩිඤ්ඤ, danṛijhi.
4. දඩිනො, danṛīno, දඩිඤ්ඤ, danṛiṣṣa.	දඩිනා, danṛīnaṁ.
5. දඩිනා, danṛinā, දඩිඤ්ඤ, danṛimhā, දඩිඤ්ඤ, dandimā.	as the 3rd case.
6. as the 4th case.	as the 4th case.
7. දඩිඤ්ඤ, danṛimhi, දඩිඤ්ඤ, danṛismim.	දඩිඤ්ඤ, danṛīsu.
8. as the 1st case.	as the 1st case.

End of the fourteenth declension.

FIFTEENTH DECLENSION.

*Nouns neuter in උ.**

82. In this declension the technical terminations undergo the same changes as those in the declension of nouns neuter in ඉ

ආයු, áyu, Age, declined.

Sing.	Plur.
1. ආයු, áyu.	ආයුනි, áyūni, ආයු, áyū.
2. ආයු, áyū.	
3. ආයුනා, áyuna.	ආයුභි, áyūbhi, ආයුහි, áyūhi.
4. ආයුනො, áyūno, ආයුසා, áyussa.	ආයුනා, áyūnaṁ.
5. ආයුනා, áyuna, ආයුභි, áyūbhā, ආයුසා, áyusmā.	as the 3rd case.
6. as the 4th case.	as the 4th case.
7. ආයුභි, áyūbhi, ආයුසා, áyusmā.	ආයුසු, áyūsū.
8. as the 1st case.	as the 1st case.

End of the fifteenth declension, and of the declensions of neuter nouns.

* The characteristic letter of this declension is උ.

The following nouns are optionally masculine or feminine, according to their respective terminations.

Masculine.

ജാലം, gaho, *water pot.*

യടി, yapphi, *a measuring rod*

7½ cubits long.

Feminine.

ഘടി, ghaṭi,

യടി, yapphi,

Bipeds.

ഖട്ടിയോ, khattiyo, *a king.* ക്ഷത്രിയ, khattiya

സമാണ, samano, *a priest.* സമണ, samana,

Quadrupeds.

ഗാജ, gajo, *an elephant.* ഗാജ, gajā,

വ്യാഗ്ഗോ, vyaggho, *a tiger.* വ്യാഗ്ഗ, vyagghi,

The following nouns are optionally masculine or neuter.

Nouns ending in ഴ

83. ധർമ്മ, dhammam, o, *righteousness.* ലോക, bhūṇanam, *the world.* കമ്മ, kammam, o, *work.* ബുദ്ധ, bhūṣanam, *an adorning.* ബ്രഹ്മ, brahmma, *a Brahmin.* സായ, sayana, o, *bed.* കുസുമ, kusuma, *a flower.* അകാശ, ākāśam, o, *the sky, the atmosphere.* സംഗ്രഹ, saṅgaham, *a collection.* വാസ, vāsam, o, *a dwelling place.* അസുര, asuram, *a house where the priest resides and instructs his pupils.* രസ, rasam, o, *taste.* ശരീര, śarīram, o, *body.* പല, palam, o, *fruit.* വർണ്ണ, varṇam, o, *colour.* പദ്മ, padmam, o, *flower.* വിഹാര, vihāram, o, *a Buddhist temple.* ഷട, ṣaṇam, o, *a seat.* സുവർണ്ണ, suvarṇam, o, *gold.* ഉദ, odanam, o, *rice.* കാശ്ചപ, kaśāpam, o, *a Singhatesa coin, 9½ pice.* ഉപവാസ, upavāsam, o, *abstinence.* ഇവ, bhavanam, o, *abode.* ദിവ, divasam, o, *day.* യോജ, yojanam, o, *beauty.* തല, thalam, o, *a heap.* രാപ, rāppam, o, *country.*

Nouns ending in ള

84. അമ്പ, ambu, *water.* മദ്യ, madhu, *honey.*

The following nouns are optionally feminine or neuter.

(in ഴ) നഗര, nagaram, i, *a city.* (in ള) അടി, acci, *flame.*

The following nouns are optionally of all three genders.

Nouns in ၄.

ကပ်, tapam, o, i. *brink, border.* ပတာ, pattam, *a leaf, also a vessel.* ဌဝ, pupa, *a couple.* မဏ္ဍလ, maṇḍalam, o, i, *a circle.* ဌာ, puram, o, i, *a city.* ကလသ, kalasam, *a water pot.*

For instance, the nominative of ကပ် may be either ကပ်, *mas. tapo, ကပ်, tapí, fem. or ကပ်, tapam, neut.*—and others in the same manner; also proper names; as, *ဒေဝဒတ္တ, mas. ဒေဝဒတ္တ, devadattá, fem. ဒေဝဒတ္တ, devadattam, neut.*

CHAPTER IV.

DECLENSION OF PRONOUNS AND PRONOMINAL ATTRIBUTIVES.

85. The pronouns and pronominals are comprised in the following list.

ဃမ္မေ, sabbo, *all.* ကတော, kataro, *which? (of two.)* ကမ္မေ, katamo, *which? (of many.)* ဣဿ, ubhaya, *both.* ဣတော, itaro, *other, either.* ဖဿော, añño, *other, different.* ဖဿောကတော, aññatáro, *other, either, different.* ဖဿောကမ္မေ, aññatamo, *certain.* ပုဗ္ဗေ, pubbo, *former, prior, East.* ပတော, paro, *after, (in time or space,) other, subsequent.* ဖပတော, aparo, *behind, after, another.* သက္ခိဏေ, dakkhino, *right, dexter, South.* ဣတော, uttaro, *upper, North.* ဝေဿ, eko, *one, ဝေ, yo, what, relative.*

ဗေဿ, eto, *this.*

ဣမံ, imam, *this.*

ဣမံ, amu, *this, or that indefinitely*

ဣ, kim, *what? (Interrogative.)*

တုဿ, tumha, *thou.*

အမ္မေ, amha, *I.*

တ, ta, *that.*

} Demonstratives.

} Personals.

* တ follows ဝေ in the Pali Grammar,

86. The changes in the technical terminations of the pronoun **සබ්බො**, sabbo, are similar, except in a few instances, to those in the declension of nouns masculine in **ඔ**, the differences only will be noticed here;—

Plural.

1. **සො** is changed into **භ**.
2. **භා** is changed into **සං** or **සන්**; the final **ආ** preceding that termination being changed into **භ**.
6. as the 4th case.
8. as the 1st case.

Masculine.

සබ්බො, sabbo, *All*, declined.

Sing.	Plur.
1. සබ්බො , sabbo,	සබ්බෙ , sabbe.
2. සබ්බං , sabbam.	
3. සබ්බෙන , sabbheṇa.	සබ්බෙහි , sabbhehi, සබ්බෙභි , sabbhebhi.
4. සබ්බස්ස , sabbassa.	සබ්බෙඤ්ඤ , sabbheṇaṇṇa, සබ්බසානං , sabbhesānaṃ,
5. සබ්බා , sabbā, සබ්බානා , sab- bhaṇṇā.	as the 3rd case.
සබ්බස්මා , sabbasmā.	
6. as the 4th case.	as the 4th case.
7. සබ්බාමි , sabbhamhi, සබ්බස්මි , sabbasmim.	සබ්බෙසු , sabbhesu.
8. සබ්බ , sabba, සබ්බා , sabbā.	සබ්බෙ , sabbe,

87. In the feminine gender **සබ්බො** is declined with the terminations of nouns feminine in **ආ**, except in the undermentioned cases;

Singular.

4. **ස** is changed into **සා**, which becomes **සායා** by the addition of another **සා**, and the final **ආ** preceding the termination, is made short; or the technical termination may be changed into **ආසා**, the final **ආ** being in like manner suppressed.
6. as the 4th case.
7. **සම්**, is changed into **සා**, which becomes **සායා**, by the ad-

dition of an augment **ဗ**, the final **ဓ** preceding that termination being made short, or **ဗဓိ** is changed into **ဗိ**.

Plural.

4. **ဓာ** is changed into **ဗိ**, or **ဗဓာ**.
6. as the 4th case.
7. as the 7th case of nouns feminine in **ဓ**.

Feminine.

88. ဗဿိ, sabbá, declined.

Sing.

1. **ဗဿိ**, sabbá.
2. **ဗဿိ**, sabbam.
3. **ဗဿိယံ**, sabbáya.
4. **ဗဿိယံ**, sabbassá,
ဗဿိယံ, sabbáya.
5. as the 3rd case.
6. as the 4th case.
7. **ဗဿိယံ**, sabbassam,
ဗဿိယံ, sabbáyam.
8. **ဗဿိ**, sabbe.

Plur.

- ဗဿိ**, sabbá, **ဗဿိယံ**, sabbáya.
- ဗဿိ**, sabbá, **ဗဿိယံ**, sabbáya.
- ဗဿိ**, sabbá, **ဗဿိယံ**, sabbáya.
- ဗဿိ**, sabbá, **ဗဿိယံ**, sabbáya.
- as the 3rd case.
- as the 4th case.
- ဗဿိယံ**, sabbásu.
- as the 1st case.

In the neuter gender **ဗဿိ** is declined with the terminations used in declining the same pronoun in the masculine gender, with the exception of the terminations of the 1st and 2nd cases Singular and Plural, and the 8th case, Singular and Plural.

Neuter.

89. ဗဿိ, sabbam, declined.

Sing.

1. **ဗဿိ**, sabbam,
- 2.
3. **ဗဿိ**, sabbena,
4. **ဗဿိ**, sabbassa,

Plur.

- ဗဿိ**, sabbáni,
- ဗဿိ**, sabbe,
- ဗဿိ**, sabbáni.
- ဗဿိ**, sabbhehi,
- ဗဿိ**, sabbhehi.
- ဗဿိ**, sabbesam,
- ဗဿိ**, sabbesánam.

Sing.

Plur.

5. සබ්බ, sabbā,
සබ්බො, sabbamhā,
සබ්බසා, sabbasmā.

as the 3rd case.

6. as the 4th case.

as the 4th case.

7. සබ්බංගි, sabbamhī.
සබ්බසිං, sabbasmim,

සබ්බෙසු, sabbhesu.

8. සබ්බ, sabbā, සබ්බ, sabbā,
සබ්බානි, sabbāni.

Like සබ්බ, sabbā, are declined පුබ්බ, pubbā, පරො, paro, අපරො, aparo; so also (leaving out the vocative) are declined යො, yo, and එකො, eko, යා, yā, and එකා, ekā, යං and එකං, yam and ekam.

90. In declining ත in the masculine gender, the following changes are made in the technical terminations.

Singular.

1. ප is changed into ඩ and the ත into ස.

Plural.

1. යො is changed into ට and ත may optionally be changed into ට.

2. The changes in the rest of the technical terminations, (with the exception of the vocative which is wanting) are in all the 3 genders similar to the changes which take place in the declension of සබ්බ, with this addition, that the ත may be optionally converted into ට in every case but the 4th, 6th, and 7th fem. (sing. plur.) and that, in the feminine gender, besides the regular changes before noticed, the following further changes occur in the 4th 6th and 7th cases singular.

4 6. ස is changed into සා or සාය, and the final අ preceding those terminations is changed into ඉ.

7. ස් is changed into සා, and the final අ preceding that termination changed into ඉ.

ත, ta, That, declined-

Masculine.

Sing.

Plur.

1. යො, so.
2. නා, nam, තං, tam.

නෙ, ne, තෙ, te.

3. නොනා, nena, තෙනා, tena.

නෙහි, nehhi, තෙහි, tehi,
නෙහි, nehji, තෙහි, teji.

Sing.

Plur.

4. *භස්ස, nassa, භස්ස, tassa.* *භෙස්ස, nesam, භෙස්සාහං, ne-sānam, භෙස්ස, tesam, භෙස්සාහං, tesānam.*

5. *භංගො, namhā, භංගො tam-as* as the 3rd case.

භංගො, nasmā, භංගො, tasmā.

6. as the 4th case,

as the 4th case.

7. *භංගි, namhi, භංගි, tamhi, භෙස්ස, nesu, භෙස්ස, tesu, භංගි, nasmim, භංගි, tasmim.*

91. *Feminine.*

Sing.

Plur.

1. *භා, sā.*

භා, ná, භායො, náyo, භා, tá, භායො, táyo.

2. *භා, nam, භා, tam.*

3. *භාය, náya, භාය, táya.*

භාහි, nábhi, භාහි, tábhi, භාහි, náhi, භාහි, táhi.

4. *භිස්සාය, tissāya, භිස්සා, tissā, භායො, tásam, භායොහං, táśānam, භායොහං, tassātāya.*

5. as the 3rd case.

as the 3rd case.

6. as the 4th case.

as the 4th case.

7. *භිස්ස, tissam, භිස්ස, tassam, භායො, tásu.*

92. *Neuter.*

Sing.

Plur.

1. *භං, nam, භං, tam.*

භාහි, nāni, භාහි, tāni.

2. *භං, nam, භං, tam.*

භො, ne, භාහි, nāni, භො, te, භාහි, tāni.

The rest like the masculine.

ඵංගො, eto, this is declined in all three genders like *භ* :—the *භ*, of *ඵංගො*, eto, being changed into *භ* :—Nom. Sing. *ඵංගො*, eso, fem. *ඵංගා*, esā neut. *ඵංගං*, etam.

93. In declining *ඉමං*, imam, *this*, in the masculine gender, the following changes are made in the technical terminations.

Singular.

1. **භි** is suppressed, and **ඉමි** changed into **ආය**.
2. **අ** undergoes no change.
3. **ආ** either remains unchanged, or is changed into **භා**; in the former case, the **ඉම** preceding that termination is changed into **ආම**, in the latter into **ඉමි**.
4. **ඝ** is doubled, and may either be preceded by **ඉම** or by its substitute **අ**.
5. **ඤා** remains unchanged, and may either be preceded by **ඉම** or by its substitute **අ**; or **ඤා**, may be substituted for **ඤා**, and preceded by **ඉම** only.
6. as the 4th case.
7. **ඤ** remains unchanged, and may either be preceded by **ඉම** or by its substitute **අ**; or **ඤ** may be used for **ඤ** and preceded by **ඉම** only.

Plural.

1. **ඝා** is changed into **භ**.
2. **ඝා** is changed into **භ**.
3. **භි** or optionally **භි** remains unchanged, and may either be preceded by **ඉම** or by its substitute **භ**; if by **ඉම** the final **අ** of that word must be changed into **භ**.
4. **භ** is changed into **භ** or **භා** and preceded either by **ඉම** or by the substitute **භ**.
5. as the 3rd case.
6. as the 4th case.
7. **භ** remains unchanged, and may either be preceded by **ඉම**, or by its substitute **භ**; if by **ඉම**, the final **අ** must be changed into **භ**.

94. In declining **ඉම**, **ima**, in the feminine gender, the technical terminations undergo the same changes as in the declension of **ආ**, except that the nominative termination is converted into **ආය**, and that the following further changes occur in the 4th 6th and 7th cases Singular.

Singular.

4. 6. **භ** is changed into **ඤා** or **ඤාය**, and the **ඉම** into **අ**.
7. **ඤ** is changed into **ඤ** and **ඉම** into **අ**.

In declining **ඉම**, in the neuter gender, the technical terminations undergo the same changes as in the masculine; except that the technical terminations of the 1st and 2nd Singular,—**භි**

being suppressed, **इ** or **उ** is substituted in its stead; and that **आ**, the technical termination of the 1st and 2nd cases plural, is changed into **उ** or **ई** and the final **अ** preceding the last termination made long.

इम, ima, *This*, declined.

Masculine.

Sing.

Plur.

1. **अयं**, ayaṃ, **इमे**, ime.
2. **इमं**, imaṃ,
3. **अनेना**, anena, **इमेणा**, **एभि**, ebhi, **इमेभि**, imebhi, **उभि**, ehi, **इमेभि**, imehi.
4. **अस्सा**, assa, **इमस्सा**, imassa. **एसं**, esaṃ, **एसाणां**, eśānaṃ. **इमेषं**, imesaṃ, **इमेषाणां**, imeśānaṃ.
5. **अस्मा**, asmā, **इमेस्मा**, imāma-as the 3rd case. **इमा**, ima.
6. as the 4th case. as the 4th case.
7. **अस्मि**, asmim, **इमेस्मि**, imāma, **एसु**, esu, **इमेसु**, imesu. **इमं**, imaṃ, **इमस्मि**, imasmim.

Feminine.

1. **अया**, ayaṃ. **इमा**, imā, **इमे**, ime.
2. **इमं**, imaṃ.
3. **इमेणा**, imeṇa. **इमेभि**, imebhi, **इमेभि**, imebhi.
4. **अस्सा**, assa, **अस्सा**, assa, **इमेसा**, imeśa, **इमेसाणां**, imeśānaṃ. **इमेषा**, imeśa, **इमेषाणां**, imeśānaṃ.
5. as the 3rd case. as the 3rd case.
6. as the 4th case. as the 4th case.
7. **अस्मा**, asmā, **इमेस्मा**, imāma. **इमेसु**, imeśu.

Neuter.

1. **इदं**, idaṃ, **इमं**, imaṃ, **इमे**, ime, **इमे**, imāni.

The rest like the masculine.

95. In declining **अमु**, amu, *this*, in the masculine gender, the technical terminations undergo the following changes.

Singular.

1. **භ** is either suppressed, and the **ඔ** of **අඔ** changed into **ඝ**, or **භ** is changed into **ඔ**, and the augment **ඤ** introduced between that termination and the final **උ** of **අඤ**.

2. **අ** is changed into **ඤ**.

Plural.

1. **ඤ** is either suppressed and the final **උ** made long, or it remains unchanged.

2. as the 1st case.

The rest of the terminations undergo the same changes as in the declension of nouns masculine in **උ** (page 50) except the termination **භ**, of the 4th and 6th cases plural, which is changed into **ඝ** or **ඝභ**, and the **උ** preceding these terminations made long.

96. In declining **අඤ**, in the feminine gender, the technical terminations undergo the same changes as in the declension of nouns fem. in **උ**, (page. 41,) with the following exceptions.

Singular.

1. **භ** is suppressed and the **ඔ** of **අඤ** changed into **ඝ**.

4. **ඝ** is changed either into **ඝභ** or **ඝ**.

7. **ඝභ** is changed either into **ඝභ** or **ඝ**.

Plural.

4. 6. **භ** is changed either into **ඝ**, or **ඝභ**.

In declining **අඤ**, in the neuter gender, the technical terminations undergo the same changes as in the masculine; except that the terminations of the 1st and 2nd cases Sing. are changed into **අඤ**; and that **ඤ** either remains unchanged, or is changed into **ඤ**, the final **උ** preceding the latter termination being made long.

අඤ, amu, *This*, (In Sanskrit *this* or *that*.) declined.

Masculine:

Sing.

Plur.

1. **අඤ**, asu, **අඤභ**, amuko.

අඤ, amú, **අඤභ**, amuyo.

2. **අඤ**, amum.

3. **අඤභ**, amuná.

අඤභ, amúbhi, **අඤභ**, amúbhi.

4. **අඤභ**, amuno,

අඤභ, amúnam, **අඤභ**, amúnam.

අඤභ, amussa.

Sing.	Plur.
5. අමුමහා, amumhā, අමුසමා, amusmā.	as the 3rd case.
6. as the 4th case.	as the 4th case.
7. අමුමහි, amumhi, අමුසමි, amusmim.	අමුසු, amūsu.

Feminine.

Sing.	Plur.
1. අසු, asu.	අමු, amú, අමුයා, amuyo.
2. අමු, amum,	
3. අමුයා, amuyā.	අමුහි, amubhi, අමුහි, amuhi.
4. අමුසසා, amussā, අමුයා, amuyā.	අමුසං, amusam, අමුසානං, amusānam.
5. as the 3rd case.	as the 3rd case.
6. as the 4th case.	as the 4th case.
7. අමුසසා, amussam, අමුයං, amuyam, අමුයා, amuyā.	අමුසු, amūsu.

Neuter.

Sing.	Plur.
1. අදං, adam.	අමු, amú, අමුහි, amúni.

The rest like the masculine.

97. In declining *කිං kim, what?* the technical terminations undergo the same changes as in the declension of *සදො*, (page 53,) the *කිං* being previously changed into *ක*, making in the Singular *කං, m. කා, f. කා, n.*

98. In declining *තුමහා, tumhā, Thou*, and *අමහා, amhā, I*, the following changes are made in the technical terminations.

Singular.

1. *භි* is suppressed, and *තුමහ* changed into *භිං* and *තුචිං*; and *අමහ* into *අභං*.
2. *භා* is suppressed, and *තුමහ* changed into *භං*, *භචං*, *භා*, *තුචිං*; and *අමහ* into *භං* and *භචං*.
3. *සා* is suppressed, and *තුමහ* changed into *භියා* or *භා*; and *අමහ* into *භසං*.

4. *භ* is suppressed, and *භුම* changed into *භව*, *භුමං*, *භුමං*; and *අම* into *මම*, *මයං*, *අමං*; or *භ* is changed into *භ* and *අම* into *මම* making *මම*.

5. as the 3rd case.

6. as the 4th case.

7. *සම* is suppressed, and *භුම* changed into *සමි*; and *මම*, and *අම* into *මමි*.

Plural.

1. *භ* is changed into *භ*, for *භුම* and *අම*, or for the latter is suppressed, and *අම* changed into *මම*.

2. *යො* is changed into *භ* or *භං*.

3. *මි* or optionally *මි* remains unchanged; and the final *අ* preceding that termination is changed into *භ*.

4. *භං* is changed into *භං*.

5. as the 3rd case.

6. as the 4th case.

7. *භ* remains unchanged; but the final *අ* preceding that termination is changed into *භ*.

භුම, *tumha*, *Thou*, declined.

Sing.

1. *භව*, *tvam*, *භව*, *tvam*.

2. *මම*, *tam*, *භව*, *tavam*.

භව, *tvam*, *භව*, *tvam*.

3. *භව*, *tvayá*, *භව*, *tayá*.

4. *භව*, *tava*, *භව*, *tuyham*,

භව, *tumham*.

5. as the 3rd case.

6. as the 4th case.

7. *භව*, *tayá*.

Plur.

භව, *tumhe*.

භව, *tumhákam*,

භව, *tumhe*.

භව, *tumhebbhi*,

භව, *tumhejhi*.

භව, *tumhákam*.

as the 3rd case.

as the 4th case.

භව, *tumhesu*.

අම, *amha*, *I*, declined.

1. *අම*, *aham*.

2. *මම*, *man*, *මම*, *mamam*.

3. *මම*, *mayá*.

4. *මම*, *mama*, *මම*, *mamham*, *අම*, *amhákam*.

අම, *amham*, *මම*, *mamam*.

මම, *mayam*, *අම*, *amhe*.

අම, *amhákam*,

අම, *amhe*.

අම, *amhebbhi*,

අම, *amhejhi*.

Sing.

5. as the 3rd case.

6. as the 4th case,

7. මයී, mayī.

Plur.

as the 3rd case.

as the 4th case.

අමොසු, amhesu.

99. In the 2nd, 4th, and 6th, cases plur. තුමහ, tumha, together with the technical termination, may be changed into වො vo, and අමො, amha, into නො no; as 2nd case, රක්ඛ තුමො, rak-khatuvo, *may he preserve you*; පසන්තො, pasantuno, *may he see us*. (4th case) දදාතුමො, dadātuvo, *he gives to you*; දදාමිනො, dadāhino, *give to us*. (6th case,) සත්ථාමො, saddhāvo, *your faith*; සත්ථානො, satthāno, *our science*.

In the 4th and 6th cases sing. තෙ, te, may be substituted for අමො, and its technical termination; and මෙ, me, for අමො, and its technical termination; as, (4th case,) දදාමිතෙ, dadāmite, *I give to thee*; දදාමිමෙ, dadāhime, *give to me*. (6th case.) ඉදං තෙ, idamte, *this (is) thine*. අයං මෙ, ayamme, *this (is) mine*.

In the 3rd. case sing. තුමහ, with its technical termination may be changed into තෙ, te, and අමො into මෙ, me; as, කතං තෙ, katamte, *done by thee*; කතං මෙ, katamme, *done by me*.

In the 3rd. case plur. තුමහ, with its technical termination may be changed into වො; and අමො into නො, as, කතං වො, katamvo, *done by you*; කතං නො, katamno, *done by us*.

In the 1st. case plur. the same changes may take place; as, ගාමං වො ආවෙසාමි, gāmaṃvogaccheyyātha, *go ye to the village*; ගාමං නො ගාමෙවෙසාමි, gāmaṃnogaccheyyāma, *we go to the village*.

End of the declension of Pronouns.

DECLENSION OF (සංඛ්‍යා, samkhya,) NUMERALS.

100. The declension of එකො, eko, *one*, has already been noticed; vide page 55.

The numerals, from two to eighteen inclusive, have no Singular.

In declining ඩි, dwi, *two*, the technical terminations undergo the following changes.

Plural.

1. ལ is suppressed and ཨ changed into ལ or ཨ.
2. as above.
3. ཨ or optionally ཨ remains unchanged, but the final ལ preceding those terminations is made long.
4. ལ remains unchanged, but to the ལ of ལ another ལ is added.
5. as the 3rd case.
6. as the 4th case.
7. ལ remains unchanged, but the final ལ preceding that termination is made long.

ཨ, dwi, *Two*, declined, *Mas. Fem. and Neut.*

1. ལ, duve, ཨ, dwe.
2. as above.
3. ཨ, dwibhi, ཨ, dwibi.
4. ཨ, dwinnam.
5. as the 3rd case.
6. as the 4th case.
7. ལ, dwisu.

In declining ཨ, ti, *Three*, in the three genders, the technical terminations undergo the following changes.

Masculine.

1. ལ is suppressed and ཨ changed into ལ.
2. as above.
3. ཨ or optionally ཨ remains unchanged but the final ལ preceding those terminations is made long.
4. ལ is changed into ལ, or ལ, the final ལ preceding those terminations being suppressed.
5. as the 3rd case.
6. as the 4th case.
7. ལ remains unchanged, but the final ལ preceding that termination is made long.

Feminine.

1. ལ is suppressed, and ཨ changed into ལ.
2. as above.
3. as the masculine.
4. ལ, has another ལ superadded, and ལ, is introduced between the numeral and that termination.
5. as the masculine.

6. as the 4th case.
7. as the masculine.

Neuter.

1. ལེ་ together with the numerals are changed into རྩི.
 2. as above.
- The rest like the masculine.

མི, ti, *Three*, declined.

Masculine.

1. རལའོ, tayo.
2. as the 1st case.
3. རྩི, tibhi, རྩི, tibi.
4. རིན་མ་, tinnam, རིན་མ་ལ་, tinnannam.
5. as the 3rd case.
6. as the 4th case.
7. རུ, tisu.

Feminine.

1. རིལ་, tisso.
2. as the first case.
3. རྩི, tibhi, རྩི, tibi.
4. རིལ་, tissam.
5. as the 3rd case.
6. as the 4th case.
7. རུ, tisu.

Neuter.

1. རི, tini.

The rest like the masculine.

101. In declining རུ, catu, *four*, the technical terminations undergo the following changes.

Masculine.

1. ལེ་ is changed into རི, and the final རི preceding that termination into རི; or ལེ་, with the numeral, is changed into རིལ་ལ་.
2. as above.
3. རི or optionally རི remains unchanged, but the final རི preceding that termination is made long.

4. ආ. remains, but has a ආ superadded.
5. as the 4th case.
7. සු remains unchanged.

Feminine.

1. සො with the numeral is changed into චතසො.
2. as above.
3. as the masculine.
4. ආ. has another ආ superadded, and සො is introduced between that termination and the numeral, the final උ of the latter being previously changed into ආ.
5. as the masculine.
6. as the 4th case.
7. සු remains unchanged.

Neuter.

1. සො with the numeral is changed into චතසාරි
2. as above.

The rest like the masculine.

චතු, catu, *Four*, declined.

Masculine.

1. චතුරො, caturo, චතුරාරො, cattáro.
2. as above.
3. චතුභි, catúbhi, චතුභී, catúbhi.
4. චතුනා, catunnam.
5. as the 3rd case.
6. as the 4th case.
7. චතුසු, catusu.

Feminine.

1. චතසො, catasso.
2. as above.
3. චතුභි, catúbhi, චතුභී, catúbhi.
4. චතුසානා, catussannam.
5. as the 3rd case.
6. as the 4th case.
7. චතුසු, catusu.

Neuter.

1. පත්තාරි, cattāri.
2. as above.

The rest like the masculine.

102. In declining පඨ, pañca, *five*, the technical terminations undergo the following changes.

1. යා is suppressed.
2. as above.
3. ඕ or optionally ඕ remains unchanged.
4. ආ remains, but has a අ superadded.
5. as the 3rd case.
6. as the 4th case.
7. භ remains unchanged.

පඨ, pañca, *Five*, declined.

Mas. Fem. Neut.

1. පඨ, pañca.
2. as above.
3. පඨඕ, pañca]i, පඨඕ, pañcabhī.
4. පඨආ, pañcanna.
5. as the 3rd case.
6. as the 4th case.
7. පඨභ, pañcasu.

103. Like පඨ, pañca, are declined ජ ජා, *six*, සත්ත, sattā, *seven*, අඨ, appha, *eight*, නව, nava, *nine*, දස, dasa, *ten*, එකාදස, ekādasā, *eleven*, ද්වාදස, dwādasā, *twelve*, (or බාරස, bārāsā,) තෙරස, terasā, *thirteen*, (or හෙලස, චුද්දස, cuddasā, *fourteen*, (or චොද්දස, coddasā, or චතුද්දස, catuddasā.) පනතරස, pan-narāsā, or පඨදස, pañcadāsā, *fifteen*, සොළස, solasā, or සොරස, sorāsā, *sixteen*, සත්තරස, sattarāsā, or සත්තදස, sattadāsā, *seventeen*, අඨාරස, apphārāsā, or අඨදස, apphādāsā, *eighteen*.

ඒක භවිසති, ekūnavīsati, is declined like nouns feminine in 9. vide p. 36, but the declension is confined to the singular number.

104. ඒක භවිති, ekūnavati, *Nineteen*, declined.

1. ඒක භවිසති, ekūnavīsati.
2. ඒක භවිසති, ekūnavīsati-

3. එක භවිසතියා, ekūnavīsatiyā.
4. එක භවිසතියා, ekūnavīsatiyā.
5. as the 3rd case.
6. as the 4th case.
7. එක භවිසතියා, ekūnavīsatiyaṃ.
8. එක භවිසති, ekūnavīsati.

According to this example, and in the singular number only, are declined the numerals from twenty to ninety eight inclusive. From ninety nine to one hundred thousand, inclusive, are declined like nouns neuter in 4, vide page 43.

105. ඒක භසත, ekūnasata, *Ninety nine*, declined.

No plural.

1. එක භසත, ekūnasataṃ.
2. as above.
3. එක භසතෙන, ekūnasatena.
4. එක භසතස්ස, ekūnasatassa.
5. එක භසතා, ekūnasatā, එක භසතමුහා, ekūnasatamhā, එක භසතස්මි, ekūnasatasmi.
6. as the 4th case.
7. එක භසතා, ekūnasatā, එක භසතමහි, ekūnasatamhi, එක භසතස්මි, ekūnasatasmi.
8. එක භසත, ekūnasata *

කොට්, kopi, *a hundred lacks*, is declined like එක භවිසති, ekūnavīsati.

106. The numeral ඩ්වසි, dwīsati, *two hundred*, is declined with a plural termination in instances like the following, චේට්ඨසි සො ධුභිනා, dwevīsatiyo buddhantā, *the teeth of Buddha are two twenties*, viz. *forty*; තිසොවිසතසො දිනසරිකා, tissovi-

* The 4th and 8th cases appear to differ in a small degree from the cases of nouns neuter in 4; but this may perhaps be owing to an error in the වරුනෙහි, varuneghi.

satīyo dinaghapikā, *The hours of the day are three twenties, viz. sixty, and in other similar instances.*

107. In translating from Pali into Singhalese the pronoun එසා, *eso, he*, wherever it occurs, is rendered by මෙතෙම, *metema, එසා, esā, she*, by මො, *mo, එත, etam, this*, by මෙ.

End of the declension of numerals.

CHAPTER V.

INDECLINABLE WORDS.

108. Of this class, are words termed අලිංග, *aligga*, from their admitting of no distinction of gender; as, the affix හො, *to*, which is substituted for the termination, whether masculine, feminine, or neuter, of the fifth case:—Example. For චොරයා, *corasmā*, is written චොරහො, *corato, from a thief*, the affix හො, *to*, being substituted instead of the termination යා, *smā*:—also පිතීහො, *pitito*, and. මතීහො, *matito*, the උ of පිතු, *pitu*, and මාතු, *mātu*, being changed into ඉ before this affix.

The adverb *Hence*, is formed by means of this affix, subjoined to the letter ඉ, which is substituted for ඉම, *ima, this*;—අතො, *ato*, of the same meaning is formed by adding the affix, හො, *to* අ, substituted for එත, *eta, this*; as, එතහො, *etto*; කුතො, *kuto, whence*, is formed by subjoining හො, *to* කු, the substitute for කි, *kim, what*?

The affix, හො, is also sometimes used as a substitute for the seventh case; as, for අදිසිම, *adismim*, is written අදිසිහො, *ādito, in or at the beginning*; (අදිසිහොපඨාය, *ādito paṭṭhāya*,) *from (in) the beginning.*

භ and ඵ form adverbs of place; and to the latter a හ is always joined; they are given to the seventh or locative case; Ex: for භවසිම, *sabbasmim*, may be written භවසිහො, *sabbattrā*, or සබ්බසිම, *sabbattha, in every place, every where*; අභ, *attra*,

අත්ථ, attha, *here, herein, in this place*, එත්ථ, ettha, *in that place, therein, there*, කුත්ථ, kutra. කුත්ථ, kuttha, *where, wherein, in what place*.

The affix ට, being subjoined to ක, the substitute for කි, kim, *what?* forms කට, kva, *where?*

The affixes ඕ, him, හා, ha, හිංචනා, himvanam, are subjoined to කු, ku, substituted for the pronoun කි, kim, *what?* and form respectively කුහි, kuhim, කුහා, kuha, කුහිංචනා, kuhimcanam, *where?*

The affixes ඕ, him, and හා, ha, are subjoined to the pronoun ත, ta, and form respectively තහි, tahim, තහා, taha, *there*.

The affix හි, him, is subjoined to the pronoun ය, ya, and forms යහි, yahim, *where (relative,) or wherever*.

The affix හ, ha, and ධ, dha, are subjoined to ඉ, substituted for the pronoun ඉම, ima, *this*, form respectively ඉහා, iha, and ඉධ, idha, *here*.

The affix ධ, dhi, is subjoined to the pronoun සබ්බො, sabbo, *all*, and forms සබ්බධි, sabbadhi, *every where*.

The affixe දා, dá, is subjoined to ක, ka, and the affix දථනා, dācanam, to කු, ku, substituted for the interrogative pronoun කි, kim, *what?* and form respectively කදා, kadá, and කුද්දථනා, kudācanam, *when? at what time?*

The affix, ද, is subjoined either to the pronoun සබ්බො, sabbo, *all*, or to its substitute ස, and forms සබ්බදා, sabbadā, or සදා, sadā, *always, at all times*.

The affixes දානි, dāni, and දා, dá, are subjoined to the pronoun ත, and form respectively තදානි, tadāni, and තදා, tadā, *then, at that time*.

The affix ඥ, jja, subjoined to ඉ, substituted for the pronoun ඉම, ima, *this*, forms ඉඤ්ඤ, ajja, *to day*; the affix, ඥ්ඤ, jju, subjoined to ස, substituted for සමානා, samāna, *like, or even*, forms සඤ්ඤ, sajju, *immediately*, and subjoined to අපරා, apara, *after*, forms අපරඤ්ඤ, aparajju, *the other day*.

The affixes රහි, *rahi*, දිහා, *dhunā*, දැනි, *dāni*, are subjoined in their order to the following substitutes, for the pronoun ඉමි, *ima*, *this*, එත, *eta*, ඉ, and ඉ, forming එතරෙහි, *etarehi*, අදිහා, *adhunā*, ඉදැනි, *idāni*, *now*.

The term ආවුසො, *āvuso*, used in addressing an equal or inferior with affection or tenderness, is indeclinable; as, ඔ. ආවුසො, *tvam āvuso*, or තුමෙහ ආවුසො, *tumhe āvuso*.

The following is a list of indeclinable words of every description, Adverbs, Conjunctions, Prepositions, Interjections, Particles, and Expletives.

109. PREPOSITIONS, උපසංගා, *upasagga*.

There are twenty in number; viz.

1. ප, *pa*, *Forth, forward, for, off, away*, (Lat. *pro*.)
2. පරා, *parā*, *Back, backward, පරාජය, parājaya, defeat*.
3. හි, *ni*, *Concealment*.
4. හි, *ni*, *No, not, nay*.
5. උ, *u*, *Above, upon, upwards*.
6. දු, *du*, *Hardly, with difficulty, badly*.
7. සා, *sam*, *United, with, like*.
8. වි, *vi*, Sometimes means *Disunion, separation, and privation*; as, *away; apart*; or like *dis, un*.
9. අව, *awa*, *From, down from, off, away*, the opposite of ඉ, *to, at*.
10. අනු, *anu*, *After, in point of place, time, degree, or relation*; the reverse of අභි, *abhi*, *before*. In composition it often signifies *according to, in imitation of, behind, following, in pursuit of*.
11. පරි, *pari*, *About, around, surrounding, incircling*.
12. අධි, *adhi*, *Over, above, upon*. It implies *superiority*, in place and degree, and is the reverse of අප.
13. අභි, *abhi*, *Before, in time and place*, the reverse of අනු, *after*.
14. පති, *pati*, *Against, for, back, back again*.
15. සු, *su*, *Well, easy, very*, the reverse of දු.
16. ආ, *ā*, *To, at, as far as*; the reverse of අව. In composition

with certain verbs it reverses the action; as, දා, *dātum, to give*; နာ, *ādātum, to take*; ဂာ, *gantum, to go*, နာဂာ, *āgan-tu, to come*, &c.

17. ဖဏိ, *ati, Beyond, in point of time, place, and degree.* In composition it often implies *excess*; as, *very, very much, exceedingly*, &c.

18. ဖဏိ, *api, Also, even.*

19. ဖဏိ, *apa, Under, beneath, below, the reverse of ဖဏိ, adhi.* It implies also *privacy, concealment, disappearing, loss*, and is often employed in a bad sense.

20. ဇဏိ, *upa, Near, by, by the side of, with, the opposite of ဇ.*

110. INDECLINABLES, consisting of one syllable only.

1. ဇ, *ca, And, also*; this conjunction is a mere expletive.

2. န, *na, No, not, a privative particle.*

3. ဝ, *va, An expletive.*

4. ဝ, *vá, Or, indifferently, (this or that.)*

5. ဝ, *má, A particle of prohibition, and forbidding.*

6. ဇိ, *hi, For, because, an expletive.*

7. ဝိ, *dhi, An expression conveying blame, reproach*; as, *ဟိ, for shame*, &c.

8. ဇိ, *ci, affixed to some words gives them an indefinite signification*

9. နု, *ku, Bad, ill, mean, vile, little.*

10. နု, *tu, And, too, also.*

11. နု, *nu, A particle of interrogation.*

12. ဇေ, *ce, If.*

13. ဇေ, *re, A disrespectful term of address.*

14. ဇေ, *he, A vocative interjection*; as, ဇေဟိ, *hepurīsu, O man!*

15. ဇေ, *sve, To-morrow.*

16. ဇေ, *ve, Verily, certainly, indeed*; it denotes *disunion, separation, division, distinction*, and sometimes *privation*; as, *away, apart*; or the inseparable preposition, *dis, dis, un, &c.*

17. ဇေ, *vo, An expletive meaning you,*

18. කො, kho, A expletive meaning *and, also, moreover.*
19. නො, no. When used in composition as an expletive, is like our *no, not.*
20. තො, to, *From.*
21. යො, yam, *Something, moreover.*
22. 23. නා, nam, තා, tam, Sometimes are used as negatives, and privatives, but generally mean, *that.*
24. කිං, kim, *What ?*

III. INDECLINABLES, of two syllables.

1. හන්ද, handa, *Therefore.*
2. කිර, kira, *And, also.*
3. ඵෙ, eva, *So.*
4. කීව, kiva, *How much.*
5. යාව, yáva, *Until.*
6. තාව, táva, *Until.*
7. වත, vata, *Verily, truly.*
8. අත, ata, *So and so, thus, moreover, then, yet, wherefore, and also,* it is much used as an introduction to a new sentence and is often redundant.
9. අභ, aḥḥa, *A respectful term of address; again; a term of ridicule and reproach.*
10. ඉංඝ, imgha, *Thercin, therefore.*
11. තග්ග, taggha, *And so, therefore, wherefore.*
12. ආච්ඡ, áma, *Yes, indeed.*
13. නාම, náma, *Also, moreover.*
14. භුත, nuna, *Verily, truly.*
15. පුත, puna, *Again, rapidly.*
16. පන, pana, *Also, likewise.*
17. අහ, aha, *An interjection of calling.*
18. සහ, saha, *With.*
19. මුසා, musá, *False, falsely.*
20. සක්කා, sakká, *Ability, power, like our can.*
21. ලබ්බා, labbhá, *Receiving, obtaining.*
22. භෙඤ්ඤා, hepphá, *Under, beneath.*

23. ඉරා, írá, *Distant, far off.*
24. දුරා, dúrá, *Distant, far off.*
25. දිවා, divá, *Day time.*
26. විනා, viná, *Without, unless. If not, except.*
27. නානා, náná, *Various, different, manifold.*
28. අධා, addhá, *Rightly, truly, clearly, evidently, justly.*
29. මුඛා, muddhá, *Summit. But in composition generally means, in vain.*
30. මිච්ඡා, miccha, *False.*
31. ආච්චි, ávi, *Manifest, in sight.*
32. පහසු, sakkhi, *Before, in presence of.*
33. පච්ඡි, sacchi, *Before the eyes, in sight.*
34. සම්, saði, *Wholly, altogether.*
35. බහි, bahi, *Out, forth, not in.*
36. යදි, yadi, *Now, then, if.*
37. ඉති, iti, *So, thus, in this manner, that is to say.*
38. කිප්පි, kitti, *Manifest, in sight of.*
39. අත්ථි, atthi, *Having.*
40. ස්වත්ථි, svatthi, *Hail, peace be with you!*
41. සොත්ථි, sotthi, *Health.*
42. කලු, khalu, *Indeed, verily, truly.*
43. නානු, nanu, *Is an expression used in stating a question in an argument; as, නානු, nanu, is it not?*
44. කිමු, kimu, *What? what then?*
45. යග්ග්හෙ, yagghe, *Then, therefore, (interrogatively)*
46. සච්ච, sace, *If.*
47. හච්ච, have, *Indeed, verily, truly.*
48. සුච්ච, suve, *Tomorrow.*
49. අච්ච, are, *An interjection of calling, used to animals.*
50. පුච්ච, pure, *In the beginning.*
51. නාමො, namo, *A respectful term of address.*
52. තිරො, tiro, *Across, cross wise.*
53. අච්ච, adho, *Down, low, below.*
54. අච්ච, ato, *Afterwards.*

55. අභො, aho, *A respectful term of address, an exclamation of wonder or surprise.*

56. රභො, raño, *Secretly.*

57. භීෂ්ණ, bhiyyo, *Abundant, abounding.*

58. ඩිඤ්ඤ, diyyo, *Yesterday.*

59. අන්තරා, anto, *Between, among, betwixt, within.*

60. පාතො, páto, *Day break, very early in the morning.*

61. සුදං, sudam, *An expletive.*

62. කල්ලං, kallam, *Dexterity, health, good.*

63. එවං, evam, *Thus, in this manner, so.*

64. ධූවං, dhuvam, *Every.*

65. 66. අලං, alam, හලං, hālam, *Enough, sufficient.*

67. සයං, sayam, *Expresses possession.*

68. සායං, sáyam, *Evening.*

69. සමං, samam, *Likeness.*

70. සාමං, sāmam, *About, round about.*

71. කාමං, kāmam, *Truly, verily.*

72. පාරං, páram, *Opposite, on the other side.*

73. ඔරං, oram, *On the other side.*

74. චිරං, ciram, *Long time.*

75. භූරං, *The other world. a future state.*

76. අහං, aham, *Day time.*

77. සහං, saham, *Forbearance.*

78. උචං, uccam, *Exalted, eminent, excellent.*

79. භීචං, nīcam, *Debased, low, mean.*

80. සක්ඛං, sakim, *At once.*

81. සඬං, saddhim, *With, together.*

III. INDECLINABLES, of three syllables,

1. අථවා, āthavā, *Or.*

2. අන්තරා, antarā, *Between.*

3. ආරකා, ārakā, *Distinct, far*

4. බාහිරා, bāhirá, *Out, outside.*

5. යාවතා, yāvatā, *So much, about that.*

6. තාවතා, távatá, *About, about that, so much.*
7. 8. සමනතා, samantá, සාමනතා, sámantá, *Round, about.*
9. ආමනතා, ámantá, *An interjection.*
10. සමුඛා, sammukhá, *In the presence of (from ස with මුඛ face.)*
11. පරමුඛා, parammukhá, *Absent.*
12. 13. 14. චරාහි, caraḥi, තරාහි, tarahī, සමපති, sampati, *These three are expressions of consent; as, now, therefore.*
15. ආයති, áyati, *Future.*
16. උපරි, upari, *Above, upon.*
17. යාවඳ, yávade, *Until then.*
18. තාවඳ, távade, *Until this.*
19. තිරිය, tiriyam, *Across, cross wise.*
20. සනික, sanikam, *Quickly, hastily.*
21. සසකක, sasakkam, *Quickly.*

112. INDECLINABLES, of four syllables.

1. එතරෙහි, etarehi, *Now, this time.*
2. එතතාවතා, ettávatá. *About that, so much.*
3. කිත්තාවතා, kittávatá, *How much?*
4. අනුඤ්ඤාති, aññadatta, *Verily, truly.*
5. සෙය්‍යතිද, seyyathídā, *How?*

113. INDECLINABLES, of five and six syllables.

1. අප්පෙවනාම, appevanáma, *Therefore.*
2. භීසාමත්තාය, bhísomattáya, *Abundantly, abounding.*

The above, and all other words, which have neither gender, number, nor case, are termed නිපාත, nipáta, *indeclinable particles*; as, උඩරුකකො, uccamrukkho, *m. a high tree*; උඩලතා, cucamlatá, *f. a high vine*; උඩසර, uccamsaram, *n. a high house*.

114. රුකකො, rukkho, *A tree, declined with උඩ.*

Singular.

1. උඩරුකකො, uccam rukkho.
2. රුකකො, rukkham.
3. රුකකෙන, rukkhena.

4. රුක්ඛස්ස, rukkhassa.
5. රුක්ඛස්මි, rukkhasmā.
6. රුක්ඛස්සා, rukkhassa.
7. රුක්ඛෙව්වා, rukkhevā.
8. රුක්ඛ, rukkha.

So also are declined ලො and ස්, without any change in the particle ලබ්, but this is the only indeclinable particle which can be affixed to nouns in every case.

115. The indeclinable particles denoting *case*, විහක්ඛි, vihhak-
ti; *self*, අත්තා, attā; *action*, ක්‍රියා, kriyā; *place*, දෙස, desa; *time*,
සමය or කාල; *side or quarter*, දිසා, divā, cannot be applied to
nouns in all cases; but are subject to the restrictions mentioned
below.

1. Particles denoting *Case*, can only precede nouns in the
7th case; අධි, adhi, and අන්තො, anto, are particles of this
description.

2. Particles denoting *Self*, can only precede nouns in the 3rd
and 6th cases; such a particle is සාම, sayam.

3. Particles denoting *Action*, can only precede nouns in the
1st and 2nd cases; භාමො, is a particle of this description.

4. Particles denoting *Place*, can only precede nouns in the
7th case; පාරා, páram, is a particle of this description,

5. Particles denoting *Time*, can only precede nouns in the
1st and 2nd case; දිවො, divā, is such a particle.

6. Particles denoting a particular *region or quarter*, can
only precede nouns in the seventh case; භෙච්චා, hepphá, is
such a particle.

7. The particles භ and ච can only precede nouns in the first
case.

8. The particle භො can only precede nouns in the 8th case.

116. Prepositions must be prefixed to some noun or verb, and
cannot stand alone, but adverbs and other indeclinables may
be used in an uncompounded state; as, පහාරො, paháro, &

blow, from ප and කර: පහරති, paharati, *he strikes*, from the same;—but පාටි, sāca, *she and*, පොටි, soca, *he and*; හාසක ටා bhāsativā කාරාකිටා, karotivā, *he speaks or he acts*: have the particle affixed.

117. Nouns, නාම, nāma, are of four classes, viz. such as are only of one gender; those of two genders; and those of three genders; and those of no gender, or indeclinables.

Nouns are so called, from the root නම, nama, which signifies *to bend*, because they are bent to various meanings.

End of the Indeclinable words.

CHAPTER VI.

ON THE FORMATION OF COMPOUND WORDS,

CALLED සමාස, samāsa.

118. *Of the first species of compounds, called කමධාරො, kammadhāro.*

Compounds of the first species are for the most part formed of nouns substantives, preceded by their adjectives; these latter having their terminations suppressed, and the substantives alone being inflected; as, instead of මහානොටි සොටිරොටි, mahantoca sōviroca, is written මහවිරො, mahavīro.

Nouns compounded in this manner are called සමානාධිකරණ, samānādhikarano, from the noun substantive and noun adjective being both in the same case, and සමාසාන්තරාම, samāsantanāma, because the final word is a compound term.

In the three species of compounds, distinguished by the names කමධාරො, kammadhāro; ටිකාරො, ṭikāro; පපුරිසො, tappurisa, the final term only is susceptible of a variation of gender. The species of compounds called බහුවිධි, bahubhīhi, are epithets, and consequently subject to change of gender, like common adjectives;—

රත්තපථි, rattappí, *a woman who wears red cloth*, instead of රත්තපථි, rattápapí, the noun in the compound form being preceded by the adjective in an uninflected state;—also, මහාසඬු, mahásaddhā, instead of මහාසඬුසඬු, mahāntísaddhā, *a very faithful woman*; නිලුප්පල, niluppalam, instead of නිලුප්පල, nīlam-uppalam.

The thing to which another is likened is often put in a compound of this species; as, සත්ථිසාමා, satthiśāmā, *a woman resembling a sword*, instead of සත්ථිව්වසාමා: satthiivāsāmā; මුඛමුඛා, mukhacando, *a man with a face like the moon*, instead of මුඛමුඛමුඛා, mukhameva cando.

The adjective generally precedes its substantive in compounds of this species; but in some cases it may either precede or follow; as, කුහුකුහු, khattiyā bhúto, or කුහුකුහු, bhútakhattiyō, *one who was a king or khattiya*.

In compounds of this species, an indeclinable word is sometimes placed before the substantive; as, අසුර, asuro, *not a deity*, from අ and සුර;—also, අනසා, anassa, *not a horse*, from අන, substituted for අ privative, and අසා, assa, *a horse*;—අපුනගෙය්‍ය, apunageyya, *not a verse*, from අ, පුන and ගෙය්‍ය.

When a numeral precedes in a compound of this species it is termed දිගු, digu;—for තයොලොකා, tayolokā, is written, තිලොකා, tilokam, *three worlds*, ති being substituted for තයො, the nominative plural feminine; ලොකා, lokam, the neuter singular being substituted for ලොකා, the nominative plural feminine.

In this manner any other noun may be compounded with a crude numeral, the second term being made neuter.

119. *Of the second species of compounds, called තප්පරිසො, tappuriso.*

This species of compound is generally formed of two nouns the first of which was in any case but the nominative or vocative as in the following examples of each case.

In the second case:—Instead of ගාමිකතො, gāmagato, *who is gone to the village*, is written ගාමකතො, gāmagato. But in the following passage the sign of the case must be retained, පසව්ඨසිඨිතාමිකතො, passavāsippha gāmagato, *See, Wait-thu is gone to the village*, and so in other similar passages.

In the 3rd case:—Instead of රාජ්‍යහතො, rājāhato, *is written රාජහතො, rājahato, destroyed or put to death by the king*;—instead of සොනෙහිලොයනකුපො, sonehi leyyokúpo, *is written සොනලොයනකුපො, sona leyyokúpo, a well (that is the water of it) licked or rather lapped, by a dog*;—instead of දධිනා උපසිත්තං භෝජනං, dadhinā upasittam bhojanam, *is written දධිභෝජනං, dadhibhojanam, food mixed with butter milk.*

Instead of අසිනාකලාහො, asinākalaho, *is written අසිනලහො, asikalaho, a war or strife with swords.*

In the fourth case:—Instead of බුද්ධස්සදෙය්‍යං, buddhassadeyyam, *is written බුද්ධදෙය්‍යං, buddhadeyyam, what is fit or proper to be given to Buddho.*

The following compounds, being terms in grammar, preserve the sign of the fourth case in the first member, පරස්පදං, parassapadam, *the voice for another*; (the common active voice,) අත්තපොපදං, attanopadam, *the voice for self*; (the people, active voice.)

In the fifth case:—Instead of චෝරස්මභයං, corasmābayaṃ, *is written චෝරභයං, corabayam, fear from a thief*;—so also, instead of බන්ධනස්මාමුත්තො, bandanasmañamutto, *is written බන්ධනමුත්තො, bandhanamutto, released from confinement.*

In the sixth case:—Instead of රාජකුපුත්තො, rājaputto, *is written රාජපුත්තො, rājaputto, a king's son.*

In some instances the sign of the sixth case cannot be dropped. The following are examples of this exception.

බ්‍රහ්මනස්ස කණ්ඨාන්තො, brahmanassa kaṇḍhantā, *the Brahman's black teeth*;—රාජකුපුත්තො, rājaputto, *the wealth of the king Māgadha*;—රාජකුපුත්තො, rājaputto, *the wealth of the king Māgadha*;—රාජකුපුත්තො, rājaputto, *the wealth of the king Māgadha*.

අසොච පුරිසොච, rañño assoca purisoca, *the king's horse and man*; but රජෙකුගේ ශ්‍රීරූපුට්ඨො, rañño guruputto, *the son of the king's tutor*, may be written in a compound form; as, රජ ශ්‍රීරූපුට්ඨො, rājaguruputto.

In the seventh case:—Instead of රූපසාඤ්ඤා, rūpesaññā, is written රූපසාඤ්ඤා, rūpasaññā. *a mark in the person*. Certain expressions conveying reproach or contempt, drop the sign of the seventh case in the first member of the compound; as, instead of කුපමාඤ්ඤා, kúpemaññā, is written කුපමඤ්ඤා, kúpamaññā, *a frog in a well*, a term applied to one of confined ideas, *ignorant of the world*;—instead of නගරෙකාකො, nagarekako, is written නගරකාකො, nagarakako, *a crow on a city*, applied to one who is always watching for an opportunity to obtain something.

The sign of the seventh case is preserved in the word අනෙවාරාසිකො, antevāsiko, *a pupil*.

End of the තප්පරිස සමාස, tappurisa samāsa.

120. Of the third species of compounds, called බහුව්‍යව්‍යය, bahuvrīhi.

Compounds of this species are epithets of other words, and consequently subject to the change of gender like adjectives; Example.

In the second case:—Instead of ආගතාසමනා (ය.සො) ágatā samanā yamso, is written ආගතසමනො, ágatasamano, *a residence of Priests, a Viharo*.

In the third case:—Instead of ජිතානි ඉන්ද්‍රියානි යෙනාසො, jítāni indriyāni yenaso, *he by whom his passions have been subdued*, is written ජිතන්ද්‍රියො, jítendriyo, *an epithet of Buddha*; ආහිතො අග්ගිකො යෙනාසො, áhito aggiyenaso, *he by whom fire is offered in worship*, is written ආහිතග්ගි, áhitaggi, *an epithet of a Brahma*, which may, also optionally, be written ආග්ගිකො, ággyáhito:—instead of ජිනනාරුක්ඛො යෙනාසො, chinnarukkho yenaso, *that by which a tree has been felled*, is written ජිනනාරුක්ඛො, chinnarukkho, *an axe*.

In the fourth case:—Instead of දිනනාසුංකා යසසො, *dinno sumko yassaso, he to whom tribute is given, is written* දිනනාසුංකා, *dinnasumko, a king.*

In the fifth case:—Instead of නිග්ගතානා යසසො, *niggatājanā yasmāso, that from which people go out, is written* නිග්ගතානා, *niggatajano, a village.*

In the sixth case:—Instead of දසබලානි යසසො, *dasabalaṇi yassaso, he whose is the strength of ten, is written* දසබලා, *dasabalo, an epithet of Buddho; instead of* නත්ති සමො යසසො, *natthi samo yassa so, he whose equal there is not, is written* අසමො, *asamo, an epithet of Buddho; instead of* පාඨුතාලී යසසො, *paṭṭhātālī yassa so, he whose tongue is broad, is written* පාඨුතාලීවො, *paṭṭhātājivehā, an epithet of Buddho, who can widen or lengthen his tongue at pleasure; instead of* මහානසංකා යසසො, *maḥāntīpaṇṇāyassaso, he whose wisdom is great, is written* මහාපාṇṇො, *mahapaṇṇo, an epithet of Buddho; instead of* විසාලානුකම්මා යසසො, *visālaṇu akkhiyassaso, he whose eyes are broad, is written* විසාලකම්මො *visālakkho;—so also* පටිට්ඨකම්මො, *paccakkhadhammā, a truly righteous one.*

Instead of සොහොනාගන්ධො යසසො, *sobhāno gandho yassaso, that whose smell is agreeable, is written* සුගන්ධි, *sugandhi, well scented; instead of* බහවා කන්ති යසසො, *bahavo kantiyo yassaso, that which has many rays, is written* බහුකන්තිකා, *bahukantiko, the Sun; instead of* බහවා නදී යසසො, *bahavo nadiyo yassaso, that which receives many streams, is written* බහුනදීකා, *bahunadiko, the Ocean; instead of* බහවා කරුණා යසසො, *bahavo kattāro yassaso, that which has many makers, is written* බහුකරුණා, *bahukattuko, ka* being affixed to the last member of the compound.

In the seventh case:—Instead of මත්තබහවා මාතෘග්ගා යසමිත්තං, *matṭa bahavo mātāgā yasmimītam, that wherein many elephants are, is written* මත්තබහුමාතෘග්ගං, *matṭabahumātāgāgam, a forest.*

Instead of සුවිජයවර්ණො යසසො, *suviyavanṇo yassaso, he whose colour is like gold, is written* සු

වරුන්වරුන්, *suvarnavanno*, *golden*, an epithet of *Buddha*. This species of compound is termed සමානාධිකර, *samānādhikara* (or තුല്‍යාධිකරණ බහුවිධී, *tulyādhikarāṇa bahubbhīhi*).

Instead of වජිරාභානිවත් යසසො, *vajirampāṇinhi yassa*—so, *he in whose hand is the thunderbolt*, is written වජිරාභි, *vajirapāṇi*, an epithet of *Sakra*.

Instead of උරසි ලොමාවි යසසො, *urasi lomāni yassaso*, *he on whose breast there is hair*, is written උරසිලොමො, *urasi-lomo*, *hairy breasted*. In this example, observe, that the sign of the seventh case is retained in the compound;—when the case is retained, the compound is termed අත්‍යුක්ත, *atūpta*.

Instead of සහජෙනුකාරො වත්‍ය කෙසෙ, *sahajetunāyo vattaseso*, *he who possesses a cause of good*, is written සහෙනුකො, *sahetuko*.

This species of compound is called පඬුමාණය, *paphamāṇa*, because the last term යො is in the nominative.

Instead of සත්තවාසස්ථායෙසෙ, *sattavā apphavā yete*, *those which are either eight or nine*, is written සත්තස්, *sattappha*, *months*.

Instead of දකුණිසංඝාත ප්‍රධිසංඝාත දිසාය අන්තරාලං, *dakkhinassāca pubbassāca disāyam antarālamasā*, *the point of the compass between the South and the East*, is written දකුණිප්‍රධා, *dakkhinapubbā*, *South East*.

End of the බහුවිධී, *bahubbhīhi*.

121. Of the fourth species of compounds, called වාදො, *dwando*.

When two or more words come together, each in the same case, and which, in the usual mode of construction, would be separated by a conjunction equivalent to *and*; they may be formed into a compound of this species.

There are two modes of forming compounds of this species;—in the first mode, the compound is considered as *many*; and the last word is therefore put in the plural number;—and in the second mode, the aggregate is as *one*; and the last member, is

consequently, put in the singular number and neuter gender. This last species is called එකත්ත. *ekattam nāpumsakattam*:—*neuters of the same kind*.

Ex. Instead of *එළුව සූරියාව*, *candocā suriyocā*, *the Sun and the Moon*, is written *එළු සූරියා*, *canda suriyā*;—so also *නරභාරියා*, *naraṇāriyā*, *a man a woman*; and *අක්කරපද්ධි*, *akkharapadāni*, *a letter and a word*. The above are compounds formed according to the first mode.

Instead of *චක්කු සොත්ත*, *cakkhuñca sotāñca*, *the eye and the ear*, is written *චක්කු සොත්ත*, *cakkhu-sotam*;—so also *ගීතවදිත*, *gītavādita*, *singing and music*; and instead of *යුගචලාල*, *yugañca naḡḡalañca*, is written *යුගචලාල*, *yuganaḡḡalam*, *a yoke and plough*.

Instead of *හත්ති ආසොසාව*, *hatthīca assocā*, *an elephant and a horse*, is written *හත්තිසා*, *hatthassam*;—instead of *අසි ච චක්ක*, *asica cammañca*, *a sword and a shield*, is written *අසි චක්ක*, *asiccammam*;—instead of *ඩංසාව මකසාව*, *ḍaṁsāca makasāca*, *gadflies, and gnats*, is written *ඩංස මකස*, *ḍaṁsamakasam*;—instead of *කාකාව උලුකාව*, *kākāca ulukāca*, *crows and owls*, is written *කාකාලුක*, *kākolukam*;—instead of *නාම ච රූපච*, *nāmañca rūpañca*, *the mind and the body*, is written *නාමරූප*, *nāmarūpam*.

These are compounds formed according to the second mode the first is an example of the union of words signifying *different members of the body*, *අවයව* *avayavo*; the second of *musical terms*, *සූරිය*, *turiyam*; the third of terms signifying *substances intimately connected*, *යොග්ග*, *yoggaṃ*; the fourth of terms signifying *component parts of an army and military weapons*, *සෙනා*, *senagāṃ*; the fifth of *small animals, worms, insects, and the like*, *බුද්ධජාන්තුකා*, *buddajantuko*; the sixth of *different animals which are natural enemies*, *විවිධවිරුධ*, *vividhāvīrudha*; the seventh of *such things as are different in their natures*, *විසභාකා*, *visabhāgo*.

122. The following are further examples of the formation of compounds according to the second mode.

123. *Words of different genders, විනාශිත, bhinnaliṅgam :—*
 Instead of ඉත්ථි පුමාවි, itthica pumāca, is written ඉත්ථි පුම.,
 itthipumam, a woman and a man; instead of දාසිව දාසාවි,
 dāsica dāsoca, is written දාසි දාස., dāsiddāsam, a female slave and
 a male slave; instead of පත්තොට්ඨ චිත්තොට්ඨ, pattoca cīvaraṇica,
 is written පත්තොට්ඨො, pattacivarāṇam, a bowl, and a priest's gar-
 ment; instead of ගංගාව සොනොට්ඨ, gaṅgāca sonoca, the rivers
 ganga and sonu, is written ගංගාසොනො, gaṅgasonam.

Numerals, සංඛ්‍යා, samkyā.

Instead of තිකාව චතුකාව, tikaṇca catukkaṇca, three and
 four, is written තිකාව චතුක., tikacatukkam.

Persons of different professions, සිප්පි, sippī.

Instead of වෙනොට්ඨ රථකාරොට්ඨ, venoca ratakāroca, a
 basket maker, and a couch maker, is written වෙනාරථකාර., ve-
 narathakāram.

*Persons engaged in hunting, පුද්දාකො, pūddako, or catching
 game.*

Instead of සාකුන්තිකොට්ඨ මාගවිකොට්ඨ, sākuntikoca māga-
 vikoca, a bird catcher, and a deer catcher, is written සාකුන්ති
 කමාගවික., sākuntikamāgavikam.

Inanimate things, අපාඨි, appāni.

Instead of අරොට්ඨ සත්ථි, āroca satthica, axol and knife, is
 written අරසත්ථි, ārasatthi.

Things used by Brahmins who are fellow students.

Instead of කථිව කළාවි, kapphaṇica kaṭāpaṇica, a staff,
 and the crest of a peacock, is written කථිකළාවි, kapphakaṭāpam,

Trees, Shrubs, &c, රුක්ඛො, rukkho.

Instead of ධාවොට්ඨ ඛදිරොට්ඨ, dhavoca khadiroca, is written
 ධවඛදිර., dhavakhadiram, and may also be written ධවකදිර.,
 dhavakadirā.

Grasses, ටිණ, tinam,

Instead of මුණ්ණොට්ඨ බබ්බාජොට්ඨ, muṇṇjoca babbajoca, two species
 of grass, called in Singhalese, මුදුනා, mudutana, and බබුස්න

ක, habustana, is written චුජචක, muñjababbajam, which may also be written චුජචක, muñjababbajā.

Beasts, පසු, pasu,

Instead of අජෙච එලෙච, ajoca elajoca, *a goat and a sheep*, is written අජලක, ajatakam, or optionally අජලකා, ajetākā.

Valuable articles, ධනං, dhanam,

Instead of හිරසෙසුසුච සුචිණ්ණාච, hiraññoca suvanno-
ca, *gold ore and gold*, is written, either හිරසෙසු සුචිණ්ණ, hi-
raññā suvaṇnam, or හිරසෙසු සුචිණ්ණා, hiraññā suvaṇṇā.

Grains, ධන්නං, dhaññam.

Instead of සාලිච සෙච, sālica yavoca, *rice and barley*, is written, either සාලියච, sāliyavam, or සාලියචා, sāliyavā,

Countries, ජනපදං, janapadam.

Instead of කාසිච කොසලොච, kāsica kosaloca, *Kāsi and Kosol*, is written, either කාසිකොසලං, kāsikosalam, or කාසි
කොසලා, kāsikosalā.

*Abstract qualities, of opposite significations, භිච්චි විරොධි
අද්ධං, nicca virodhī addabham.*

Instead of කුසලච අකුසලච, kusalañca akusalañca, *virtue
and vice*, is written, either කුසලාකුසලං, kusalākusalam, or කුස
ලාකුසලා, kusalākusalā.

Birds, සකුණං, sakuna.

Instead of බකොච බලාකොච, bakoca balākāca, *a stork and
a small crane*, is written, either බකබලාකං, bakabalākam, or
බකබලාකා, bakabalākā.

*Words denoting any thing produced from milk, ව්‍යාඤ්ඤං,
vyāññanam.*

Instead of දඬිච ඝතච, dañica ghatañca, *sour curds, and oiled
butter*, is written දඬිඝතං, dañighatam, or දඬිඝතාසි, dañigha-
tāni,

Cardinal points or regions, දිසා, disā.

Instead of පුඬච අපරච, pubbañca aparāñca, *East and West*,
is written, either පුඬාපරං, pubbāparam, or පුඬාපරා, pubbā-
parā.

End of the 4th species of compounds, called වංශො, dvando,

124. *Of the fifth species of compounds, called අව්‍යයිභ්‍යාව, avyayibhāvo.*

A compound of this species has a preposition or other indeclinable word for its first member, and a noun for its last, terminating in the sign of the neuter gender; and it is for the most part indeclinable.

Thus from අධි, *adhi, over, or upon, or toward*, and ඉත්ථි, *itthi, a female*, is formed the compound අධිත්ථි, *adhittithi*, in a neuter form*

If the last member of the compound end in any letter but *ආ*, the cases are invariably suppressed; and if it end in a long vowel, that vowel is made short.

Instead of නගරස්ස සමීප, *nagarassa samīpa, near to a city*, is written උපනගර, *upanagaram*, in which example, the last term ending in *ආ* is changed into *අ*.

When the sense will admit of it, the last term ending in *ආ* may optionally assume also the sign of the seventh case singular; as, උපනගරෙ, *upanagare by or near the city*.

Instead of අහොවා මක්ඛිකානා, *abhāvo makkhikāna, without flies*, is written නිමමක්ඛිකා, *nimmakkhikam*, from නි, *without*, and මක්ඛිකා, *makkhikam, a fly*.

Instead of අනුප්පබ්බො ථෙරානා, *anupubbo therāna, an order or succession of Priests*, is written අනුප්පතර, *anuteram, Priests in succession*.

The preceding are instances in which a preposition is the first term of the compound;—in the following instances, the first term is sometimes a preposition and sometimes an indeclinable of a different species.

Instead of අනාතිකමසත්ති, *anatikkammasattim, not ex-*

* It is the opinion of some that the first member of a compound of this species, stands in the place of the sign of the case in the last member, and that the preposition අධි, *adhi*, in this example has the effect of the seventh case.

exceeding one's strength, is written *ယာထာසတ္တိ*, *yathāsattim*, according to one's ability, to the utmost of one's power.

Instead of *ယေယေබ္බုဓိ*, *yeyebuṛṛhā*, those who are old, is written *ယာဓုဓိ*, *yathābuṛṛham*.

Instead of *ယတ္တကောဗရိဝေဇေ*, *yattako paricchedo jivassa*, to the end of one's existence, is written *ယာဝိဇိ*, *yāvajjivam*.

Instead of *ရာဇသကသိတာ*, *āpabbatākhettam*, a paddy field as far as to the mountain, is written *ရာဇသက*, *āpabbatam*.

Instead of *ရာဇလောသီက*, *ājalantāsītam*, cold as far as the end of the water, is written *ရာဇလော*, *ājalantam*. But instead of *ဥတမောဝါရာ*, *uttamavīro*, an eminently persevering or strenuous person, is written *ပဝါရာ*, *pavīro*, a compound of the *ကမ္မသောရာ*, *kammadhāro*, species, and not *ပဝိရာ*, *pavīram*.

And also, instead of *ဝိပိဓေသမ္မာ*, *visippho dhammo*, excellent law or religion, is written *မုတ္တိသမ္မာ*, *abhidhammo*, and not *မုတ္တိသမ္မာ*, *abhidhammam*.

Instead of *ကုဇ္ဈိကအာဏ*, *kucchitam annam*, despicable food, is written *ကဋ္ဌာဏ*, *kadannam*.

Instead of *အပာကလောသ*, *appakamlavanam*, bad salt, insufficient in strength, is written *အာလောသ*, *kālvanam*; *အာ* being substituted for *အ*, *bad*.

Instead of *ကုဇ္ဈိကောပုရိသ*, *kucchitopuriso*, a despicable man, is written, either *အာပုရိသ*, *kāpuriso*; or, *အုပ္ပုရိသ*, *kupuriso*; but the last term of the compound does not terminate in the sign of the neuter gender, and is declinable, like compounds of the *ကမ္မသောရာ*, *kammadhāro*, species.

So likewise, instead of *အာသုရာ*, *nasuro*, not a deity, is written *အဋ္ဌရာ*, *asuro*, a Titan, &c.

125. In the species of compounds, called *အဝိသိသောဝါ*, *avyayibhāvo*, the first term is the principal one; in that called *အညှိသော*, *tappuriso*, the last term is the principal one; in that called *အမ္ဘိသော*, *karmadhāro*, both terms are equal in importance:

So also in that called **ဝေဇ္ဇာ**, dwando;—in that called **မုပ္ဖဝိန**, bahubbhī, another term is the principal one.

End of the **ဗမာဏနာမ**, samāsakanāṃ, or *Chapter on the formation of compound words*.

CHAPTER VII.

126. ON THE FORMATION OF DERIVATIVE WORDS.

The present chapter treats of the derivation of one species of words from another; as, adjectives from substantives; and the contrary &c. by means of certain affixes and occasional modifications of the primitive words:—*This part of grammar is called* **တထိတ**, taddhitam.

In forming derivatives by **ဗုဒ္ဓိ**, vuddhi, *augmentation*, the first vowel of the primitive words is, in the derivative, changed; if **အ** into **ဇ**, if **ဇ** into **ဇ**, if **ဇ** into **ဇ**.

Instead of **ဝေဇ္ဇာသမ္ဘဝ**, visipphassa putto, *the son of Vasiṭṭha*, is written **ဝေဇ္ဇာသမ္ဘဝ**, vāsippḥo; instead of **ဝေဇ္ဇာသမ္ဘဝ**, vāsippḥassadhīta, *the daughter of Vasiṭṭha*, is written **ဝေဇ္ဇာသမ္ဘဝ**, vāsippḥī; instead of **ဝေဇ္ဇာသမ္ဘဝ**, vāsippḥassa apaccam, *the offspring of Vasiṭṭha*, is written **ဝေဇ္ဇာသမ္ဘဝ**, vāsippḥam.

Instead of **ကလိယသမ္ဘဝ**, kaccassa appaccam, *the offspring of Kaccāha*, is written **ကလိယသမ္ဘဝ**, kaccāyano, or **ကလိယသမ္ဘဝ**, kaccāno, by means of the augments **နာယ**, āyana, and **နာ**, āna. This could not be written **ကလိယသမ္ဘဝ**, kaccā, because the augmentation by **ဗုဒ္ဓိ**, vuddhi, does not take place when the final letter is doubled. These augments are termed **နာယ**, nāyana, and **နာ**, nāna; the letter **နာ**, being prefixed to signify that the primitive must be augmented.

Instead of **ဝိနာယသမ္ဘဝ**, vinatāya apaccam, *the offspring of Winatā*, is written **ဝိနာယသမ္ဘဝ**, venateyyo, or **ဝိနာယသမ္ဘဝ**.

චය්‍ය, vinatēyyo; the affix චය්‍ය, neyyo, or චය්‍ය, eyya, that is චය්‍ය; with or without augmentation, being subjoined to the primitive.

චය්‍ය, neyya, and චය්‍ය, eya, that is, චය්‍ය; with and without augmentation, affixed to words, form derivatives signifying *propriety or fitness*; as, instead of දක්‍ෂිණදායකො යස්සෙති, dakkhināḍḍāte yassaso, *he to whom a gift is presented*, is written දක්‍ෂිණදායකො, dakkhineyyo, *a person meriting a gift*.

ද, ni, that is ඉ, with augmentation of the first vowel of the primitive, in all cases, except when preceding a compound consonant, forms *patronymics*; as, දක්‍ෂි, dakkhi; *the son of Dakkha*.

ඌ, Nika, that is ඉක, ika, with augmentation of the first vowel of the primitive, with the same exception, forms *patronymics*; as, instead of සක්‍යපුත්‍රස්ස පුත්‍රං, sakyaputtas-sa apaccam, *an offspring or descendant of Sakya*, is written සක්‍ය පුත්‍රං, sākya puttiko.

ඔ, ba, which is afterwards doubled, forms *patronymics*; as, ඔඤ්ඤා, maṇḍabba, හාතුඔවා, bhātubbo, *the son of Mando* the son of Bhātu.

ආවා, nava, that is ආවා, ara, with augmentation, forms *patronymics*; as, instead of මනුඤ්ඤා පුත්‍රං, manuṇo apaccam, *the offspring of Manu*, is written මානවා, mānava.

ආර, nera, that is ආර, era, with augmentation, forms *patronymics*; as, instead of සමමනස්ස පුත්‍රං, samanassa putto, *the offspring or pupil of a Samana or Priest of Buddho*, is written ආරකරො, śāmakero.

ඌක, Nika, that is ඉක, ika, with augmentation, but occasionally without, is applied in a very extensive application, in forming adjectives, as will be seen in the following examples; as, instead of ග්‍රහණ සංසාරං, ghatena saṃsāpḥo *mixed with clarified butter*, is written ග්‍රහණික, ghātiko; instead of උත්ථෙතො තරංගි, utumpena taraṅgi, *he (who) climbs or goes over a wall*, is written උත්ථෙතො, utumpiko, which may also

be written without augmentation, ငုဇုဝိဇ္ဇော, ulumpiko; instead of ဟာနဝိဇ္ဇော, sakapama caratīti, *he (who) rides in a chariot*, is written ဟာနဝိဇ္ဇော, sakapiko, *a Charioteer*; instead of ခုဒ္ဒါဏေဝါဟာတိ, sisenavahatī, *he (who) carries on his head*, is written ခုဒ္ဒါဏေဝါ, sāsiko.

ဝေယန, eyyako, and နာက, Naka, or ခန, aka, with augmentation, form adjectives; but are only affixed to nouns in the feminine gender; as, instead of ငုဇုဝိဇ္ဇော, campāyama-jāto, *one born in Champā, (a city)*, is written ငုဇုဝေယနော, campeyyako; so also ဝိဇ္ဇာနာယော, bārānaseyyako, *one born in Bārānasi, (Benares)*.

Instead of နုဒ္ဒါဏေဝါ ငုဇုဝိဇ္ဇော, kusinārāyam vasatīti, *he who resides in Kusinara, (a city)*, is written နုဒ္ဒါဏေဝါ, kosinārako, *an inhabitant of Kusinara*. This affix is also applied to signify *the inhabitant or a chief of a district or country*; (ဇနပဒ, janapadam,) as, instead of မဂဒဗေသတိဝါ တေဇိယောဝါ, magadhevasatītvā tassissarovā, is written မဂဒဗေသော, māga-dhako, *an inhabitant or chief of Magadhā, (Bahar)*.

အာဂ္ဂနိယ, ājñiyya, is used in the formation of adjectives; as, instead of အာဂ္ဂနိယာ ဝိသိဇ္ဇော, assajātiyā visippho, *distinguished from the race of horses*, is written အာဂ္ဂနိယော, assa-jñiyyo.

အာဂ္ဂ, āga, is used in forming adjectives; as, instead of အာဂ္ဂနိယော, aggaññi-mābham, *that which ought to be accounted chief*, is written အာဂ္ဂနိယော, aggaññam, the affix being doubled.

နိက, nika, is used as an affix, with the following words, which it converts into adjectives:—

ဝေဒနာ signifying *reading or learning*, ခုဒ္ဒါဏေဝါ, adhiṭṭo; *action*, ခုဒ္ဒါဏေဝါ, hato; *assembling*, နာမဝိဇ္ဇော, sannidhāno; *appointing*, နိယောဂော, niyogo; *art or science*, ဝိညာ, sippam; *goods*, ဝိညာ, hīnādhā; *livelihood*, ဝိညာ, jīvika; *destroying*, ဟာတော, hato, &c.; as, instead of ခုဒ္ဒါဏေဝါ ဝိညာတိ, abhidhammamadhīteti, *he who reads or studies the Abhidhamma, or discourse addressed by*

Buddho to the Devatas, is written *භුට්ඨවිමුක්ඛො*, *ābhiddhammiko*, or without augmentation *භුට්ඨවිමුක්ඛො*, *ābhiddhammiko*.

Instead of *වචනා කතං කාවචං*, *vacasā katam kavanam*, a thing done by speaking, is written *වාචසිකං*; *vācasikam*; also a thing done by a man, *මානසිකං*, *mānasikam*.

Instead of *සරීරෙ සන්ධිකාං වෙදනා*, *sarīre sannidhānā vedanā*, pains or sufferings collected or brought together in the body, is written *සාරීරිකා*, *sārīrikā*.

Instead of *වාටරෙණිගුණො*, *dwāreniyutto*, appointed to remain at the door, is written *වෙදාරිකො*, *devāriko*.

Instead of *විනාශයා සිප්පාති*, *vināśassa sippa ti*, he whose science is that of the lute, is written *වෙනිකො*, *veniko*.

Instead of *ගන්ධො අස්ස භඤ්ජාති*, *gandho assa bhāṇṇanti*, he whose goods are perfumes, is written *ගන්ධිකො*, *gandhiko*.

Instead of *මගෙ හනාටා ජීවත්ථ*, *mage haṇatvā jīvattī*, he who gets his livelihood by hunting, is written *මාගවිකො*, *māgaviko*.

Instead of *ජලෙන හනො*, *jālena ḥato*, destroyed by a net, is written *ජලිකො*, *jāliko*.

Instead of *සුත්තනාභධ්ධො*, *suttanabaddho*, tied by a rope or cord, is written *සුත්තිකො*, *suttiko*.

Instead of *වාටො අස්ස ආවුධාති*, *vāto assa āvudhoti*, whose weapon is a bow, is written *වාපිකො*, *vāpiko*.

Instead of *වාතො අස්ස ආවාධාති*, *vāto assa āvādhoti*, whose disorder is wind, is written *වාතිකො*, *vātiko*.

Instead of *බුද්ධ පසංඝො*, *buddhepasanno*, pleased with Buddha, is written *බුද්ධිකො*, *buddhiko*.

Instead of *වෙච්ඡා කිතං භඤ්ජාති*, *vattena kitam bhāṇṇam*, goods bought with a cloth, is written *වත්තිකො*, *vattikam*.

Instead of *කුම්භොස්සපරිමාණං තමරහස්සි තෙසං රාසිවා*, *kumbhoassaparimāṇam tamarahassi tesam rāsivā*, whose size is that of a Kumbha, or whose worth is equivalent to that of a Kumbha or a heap of Kumbhas, (masty) is written *කුම්භිකො*, *kumbhiko*.

Instead of අක්කහ දිවති, akkhena dibbatī, *he who plays with dice*, is written අක්කහ, akkhiko, *a gambler*.

Instead of මගධෙසති රතොති, magadhevaṇti jātovā, *he who resides or is born in Magadha, (Bihar,)* is written මගධෙස, mágadhiko.

ක, na, that is ආ, a, with augmentation, is used as an affix, and forms adjectives with words signifying *colouring or dying*; as, instead of කසාවෙනරත්තං, kasāvenarattam, *died or stained with turmeric*, is written කසාව, kāsavam; so also, නිලං, nīlam, and පිතං, pītam, *blue coloured and yellow coloured*.

Instead of මහිසසා ඉදං, mahiessa idam, *this belongs to a buffalo*, is written මහිස, māhisam.

So also, the compound රාජපොරිසං, rājaporisam, *king's suit*, the last member having its first vowel augmented.

Instead of 'මගධාගතො තත්ත්වො තස්සිසාරොසො අසානිතොති, magadhāgato tattrājāto tassissaroso assanivā, *one come from Magadha, one born there, its ruler, or one of its inhabitants*, is written මගධො, mágadho.

Instead of කත්තිකාදිහි යුතො, kattikādhīyutto, *appertaining to the constellation*, කත්තික, kattika, is written කත්තිකො, kattiko, *the month of November*; the first vowel not being augmented, because it precedes a double letter.

Instead of බුද්ධා අසා දෙවතාති, buddhā assa devatāti, *Buddho is this man's deity*, is written බුද්ධො, buddho.

Instead of 'ව්‍යාකරණං අවිච්ඡින්නං, vyākaranam avicchinnaṇti, is written, වෙය්‍යාකරණං, veyyakarano, *a grammarian*.

Instead of සගරෙහි භිවිෂ්ණො, sagarehi nibhatto, is written සාගරො, sāgaro, *sea*.

ඉම, ima; ඉය, iya, කිය, kiya, are used as affixes in the formation of adjectives;—the two first express *production*, besides many other meanings; as, instead of පච්ඡාජතො, pacchājāto, *born last*, is written පච්ඡිමො, pacchimo.

Instead of මුහුසාජාතියො ජාතො, muhusajātīyā jāto, *born*

in the human race, (that is of the human race,) is written මනුෂ්‍ය උත්තමො, manussajātiyo, a human being.

Instead of අපරාන්තරා, ante-niyutto, last joined or yoked, is written, either අපරාන්තරො, antimo, or අපරාන්තරො, antimo, the last of a series.

So also අන්ධකයා, andhakīyo, inhabitant of Andhaka.

Instead of පුත්තො අයා අප්පි, putto assa atthi, he who has a son, is written පුත්තො, puttimo, or පුත්තො, pattiyo, a father or parent.

So also කප්පියො, kappiyo.

භා, niya, or භා, iya, that is භා, iya, with and without augmentation, form adjectives, which signify what is agreeable or fit; as, instead of බන්ධනාසාධනං, bandhanassāḥaṇam, a cause for binding, is written බන්ධනීයං, bandhanīyam, fit for binding or fit to be bound.

Instead of චංකමනාසහිතං, cāṅkamanassahitaṃ, agreeable for walking, is written චංකමනීයං, cāṅkamanīyam.

ආර්, āru, is used in forming adjectives, attributive of possession, and generally imply an excess or abundance of the quality expressed by the noun to which it is subjoined; as, instead of අභිජ්ඣාබහුලො, abhijjābāhulo, he who abounds in covetousness, is written අභිජ්ඣාභූ, abhijjābhū, covetous &c.

Formation of the degrees of comparison and intensity of adjectives.

The affixes which serve to form the degrees of comparison and intensity of adjectives, are තර, tara, තම, tama, ඉසිකා, issika, ඉය, iya, ඉච්චා, iṭṭha; as, instead of අයමෙසං අයමෙසො පාපො, ayametesam atisayena pāpoti, this is the most sinful of these (persons,) is written පාපතරො, pāpataro, පාපතමො, pāpatamo, පාපඉසිකො, pāpissiko, පාපඉයො, pāpiyo, පාපඉච්චො, pāpiṭṭho.

All these affixes serve to exalt the intensity of the adjective to which they may be affixed; but it does not appear that

they can be distinguished into the two classes of "Comparative" and "Superlative."

In the following, and some other instances, the primitive adjective undergoes an anomalous change before the affixes ඉය, iya, and ඉඨ, ippha; as,

Primitive	Substitute.
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වුඬු, vuddha,	ජ, ja,	ජෙය්‍ය, jeyyo,	ජෙඤ්ඤා, jēppha.
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පසාදි, pasattha,	ප, sa,	පසෙය්‍ය, seyyo,	පසෙඤ්ඤා, seppha.
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වි, vi, forms adjectives of profession; as, instead of මෙධා ඉසාරිත, medhā assa atthiti, *he (who) has wisdom*, is written මෙධාවි, medhāvi, *wise*.

ඨ, si, affixed, forms likewise adjectives of possession; as, තපස්සි, tapassi, *an ascetic*; the last consonant being doubled.

ඉක, ika, and ඊ, i, are used in forming adjectives; as, දඬි මනා, danṭiko, or දඩි, danṭi, *a man bearing a staff*, (*Pilgrim*.)

විත්තු, vantu, affixed, forms adjectives of possession, which in the nominative change වතු, into ආ; as, ගුණවිත්තු, guṇavā, *virtuous*, පාණ්ණවිත්තු, paṇṇavā, *wise*.

මත්තු, mantu, affixed forms adjectives of possession which likewise in the nominative change වතු, into ආ; as, සතිමත්තු, satimā, *having a good memory*; භානුමත්තු, bānumā, *having rays*. But when මත්තු, mantu, is subjoined to ආයු, āyu, the last vowel of that word is suppressed, and අස්, introduced between the noun and the affix; as, ආස්මත්තු, āyasmā, *aged, venerable*.

ඤ, na, that is ආ a, with augmentation, except where it is preceded by a double consonant, is an affix used in forming adjectives attributive of some quality; as, සද්ධං, saddho, *a believer*.

මය, maya, affixed to words, denotes *the material of which any thing is made, or that of which it chiefly consists*; as, instead of සුචරිණිකපකතං, suvaṇṇenapakatam, *made of gold*, is written සුචරිණිමයං, suvaṇṇamayam, or භොවරිණිමයං, bhavaṇṇamayam;—so likewise මනොමයං, manomayam, *like*

thought, or consisting of thought, the final *q* of *මො* being changed into *o*, for the facility of pronuuciation.

The following affixes, termed *සංක්‍යාපුරාණා*, *sankhyāpūraṇa*, are used in forming ordinals &c.

දිය, *tiya*; as, instead of *දිනපාදපුරාණා*, *dīnapādapūraṇa*, completed by *two*, is written *ද්විතියා*, *dvitīya*, *second*;—so likewise *තතියා*, *tatiya*, *third*.

ච්ඡා, *tha*, *ච්ඡා*, *pha*; as, *චතුස්ථා*, *catuttho*, *fourth*, the *ච්* being preceded by *ත*; and *ඡාස්ථා*, *chaṣṣho*, *sixth*, the *ච්* being doubled.

Instead of *අඩවන චතුස්ථා*, *aṭṭhena catuttho*, *half less than the fourth*, is written *අඩුඅඩවන*, *aṭṭhūṭṭho*; instead of *අඩවන ද්විතියා*, *aṭṭhena dvitīya*, *half less than the second*, is written *දිව්අඩවන* *divaṭṭho*, or *දිව්අඩවන*, *diyaṭṭho*; instead of *අඩවන තතියා*, *aṭṭhenatatiya*, *half less than the third*, is written *අඩුතතියා*, *aṭṭhātatiya*.

ම, *ma*, *masculine*, *පාඨිකා*, *paññama*; *පාඨිකා*, *paññama*, *feminine*, *පාඨිකා*, *paññama*, *fifth*, *සංක්‍යාපුරාණ*, *sankhyāpūraṇa*.

Instead of *එකාදාසස*, *ekoca dasasa*, after it has been compounded as a *චන්ද්‍රසමාස*, *dvanda samāsa*, is written *එකාදස*, *ekādaśa*, *eleven*; the final *q* of *එක*, *eka*, in the compound *එකදස*, *ekadasa*, being made long.

So also *චාදස*, *tvādaśa*, *twelve*.

Instead of *තිදස*, *tidasa*, *෧෩*, being substituted for *ති*, and the *ද* of *දස*, *dasā*, changed into *ර*, is written *තෙරස*, *terasā*, *thirteen*.

Instead of *චතුදස*, *catuddasa*, *fourteen*, is sometimes written *චදුදස*, *cuddasa*; the *චු* of *චතු*, *catu*, being suppressed and *චු* substituted for *ච*.

Instead of *ඡාදස*, *chadasa*, *sixteen*, is written *ඡොස*, *soḥasa*; *ස*, which afterwards becomes *ඡො*, being substituted for *ඡ* and *ද* being changed into *ච*.

Instead of *අභ්ථස*, *appadasa*, is written *අභ්ථරස*, *apphārasa*, the *q* of *භ්* being lengthened, and the *ද* changed into *ර*.

Instead of **වි**, **බ**, is substituted in the word **බවිසති**, *bāvissati*, *twenty-two*.

ම, *ma*, is used as an affix to express the ordinal numbers; as, instead of **එකාදසනං පුරුකො**, *ekādasanuampūraṇo*, is written **එකාදසමො**, *ekādasamo*, *eleventh*.

ඊ, *i*, is used as an affix to express the ordinal numbers in the feminine gender; as, **එකාදසී**, *ekādasī*, *eleventh*.

ද්විකමි, is used as an affix after certain numerals; as, instead of **ද්විපරිමාණානි අසෙති**, *dweparimāṇāni asseṭi*, *that (which) has two*, is written **ද්විකං**, *dwikam*.

So also **තික**, *tika*, *three*.

The affixes **කණි**, *kan*, and **ඤ**, that is, **ක** and **ඤ**, with augmentation, are used in forming collective nouns; as, instead of **මනුෂ්‍යානං සමුදයො**, *manuṣṣāṇam samūho*, *a multitude of men*, is written **මනුෂ්‍යකො**, *mānussako*, or **මනුෂ්‍යඤ**, *mānusso*.

Instead of **වි** and **ඊ**, is written **ව්‍යං**, *dwayam*, and **තං**, *ta-yam*, the final **ඉ** being changed into **ආ**, *aya*.

තා, *tā*, is also used as an affix in forming collective nouns; as, **ගාමතා**, *gāmatā*, *a multitude of villages*, **නාගරතා**, *nāgaratā*, *a multitude of cities*.

භ්‍යත, *nyatta*, and **තා**, *tā*, are used as affixes in the formation of abstract nouns, (**භාවාදි**, *bhāvarta*); as, instead of **චන්ද්‍රස්‍ය නාභො**, *candassabhāvo*, *the nature of the Moon*, is written **චන්ද්‍රතං**, *candattam*. So also **මනුෂ්‍යතං**, *manussattam*, *man-kind*.

So also **දන්ඩතං**, *danḍittam*, *the nature of wood*.

So also **පාචකතං**, *pācakattam*, *cooking*.

So also **නිලතං**, *nilattam*, *blue (colour)*.

The first example is classed under the head of **භාව**, *bhāva*; the second, under that of **ජාති**, *jāti*; the third **දබ්බ**, *dabba*; the fourth **ක්‍රියා**, *kriyā*, the fifth **ගුණ**, *guṇa*.

The following are examples of abstract nouns formed by the affix **භ්‍ය**, *nya*, that is **ආ** with augmentation.

1. පඤ්චා, paññiccam, *learning*, from පඤ්චා, paññito.
2. කොසල්ල, kosallam, *cleverness, or purity*, from කුසලො, kusalo.
3. සාමන්තො, sāmāññam, *absence from passion*, from සමංකො, samano.
4. සොහජ්ජ, sohajjam, *friendship*, from සුහතෙ, suhado.
5. පොරියා, porissam, *manhood*, from පුරිසො, puriso.
6. නෙපකකා, nepakkam, *skill*, from නිපකො, nipako.
7. සාරූපා, sārūppam, *appearance*, from සරූපො, sarūpo.
8. ඔසබ්බා, osabbham, *the nature or action of a bull*, from උසභ, usabha.
9. ඔපමා, opamam, *the nature of an example*, from උපමා, upamā.

In the first of the preceding examples, the *භ* of the primitive is changed into *ච*, and that letter doubled; in the second, the final *ල* of the primitive is doubled;—in the third, the final *ක*, is changed into *ඤ*, and that letter is afterwards doubled;—in the fourth, the final *ද* is changed into *ජ*, which is afterwards doubled; in all the rest the final letter is doubled, and in every instance it will be observed that the affix *ය* is suppressed.

Instead of ඉසිනො භාමො, isino bhāvo, is written, by means of the same affix, ඉරියා, ériṣṣam, *the nature of an Irsha*.

133: The affix *තා* is further used in forming the following abstract nouns.

- මුද්දා, mudatā, *softness*, from මුදු, mudu.
 අරහතා, arahatā, *worth*, from අරහ, araha.

The affix *අත්තනා*, attana, is also used in forming nouns expressive of a particular quality; as, පුත්තිකාත්තනා, puthujjanattanam, *having unsubdued passions*, from පුත්තිකා, putujjana.

Instead of අකිංකාරමම, akīñcānameva, is written, with the affix *කා*, නු, ආකිංකාරො, ākiñcāññam, *the state of having nothing*.

Instead of කුණ්ඩනිකාපඤ්චා, kuṇḍaniyāpaññam, is written කුණ්ඩනො, kuṇḍāñño, *the offspring of Kuṇḍali*; the *ල* of

ඃ being, in this instance, augmented before a double letter contrary to the general usage.

Instead of පාදයහිතං, pádayahitam, *pleasant to the foot*, is written පාජ්ඣ, pájjam.

Instead of දනාය සංවත්තනිකං, dhanáya samvattanikam, *that which constitutes wealth*, is written, ධනෙකං, dhanēkam.

Instead of සසිංහො උච්ඡිතං, satino sambhútam, *possessed of understanding*, is written සද්ධං, saddham.

Instead of දෙවො ඵල, devo eva, *even a god*, is written, with the affix තා, දෙවතා, devatá, *a deity*.

The affix ඤ, that is ඉ with argumentation, is used in forming derivatives; as,

වෙසමං, vesamam, *unevenness*, from විසම, visama.

ඉක්කමං, ájjavam, *straitness*, or උරුණාගාමී වා, ujanobhávo, from උරු, uju.

කං, kan, that is ක with augmentation, is also used in the formation of abstract substantives; as, මානුස්සකං, manunñākam, *delightfulness*, from මනුස්සක, manunñā.

ධා dhá, is an affix used in the formation of derivative words; as, instead of ඵනෙනවිභාගෙනා, ekenavibhāgena, is written ඵනධා, ekadhá, *in one manner*.

භො, so, affixed to words, signifies *móde or manner*; as, instead of පදවිභාගෙනා, padavibhāgene, is written පදභො, padaso, *by steps*.

ථා, thá, and ථතතා, thattá, are affixes, subjoined to pronouns and signify *manner*; as, instead of සබ්බෙකාපකාරෙනා, sabbe-napakārena, *in all ways*, is written, සබ්ථ, sabbathá.

134. So also අනෙකථතතා, aññathattá, *in another manner*.

ථි, tham, is likewise affixed to pronouns; as, කථි, katham, *how*, from ක substituted for කි, kim, *what?*

ඉති, itiham, *thus*; from ඉ substituted for ඉම, imā, the latter being joined to the ථ of the affix.

බහුතං, bahuttham, *much*, from බහු, bahu.

ඒ, í, affixed to words, gives them the signification of *කර*,

kara, and *භූ*; as, instead of *අමලිනා. මලිනා.කරොති*, *amalinam malinam karoti*. is written *මලිනිකරොති*, *malinī karoti*, viz. *සෙත*, *setam*, *white*.

Instead of *අභසමනා හසමනාකරණං*, *abhasmano bhasmanokaranam*, is written *හසමිකරණං*, *bhasmīkaranam*, viz. *කප්පිකා*, *kapphassa*, *offirewood*.

Instead of *අමලිනා මලිනා හවිති*, *amalino malino bhavatīti*, is written *මලිනි හවති*, *malinī bhavati*, viz. *සෙත*, *seto*, *white*.

But this affix is not used in the instances *ඝාපකරොති*, *ghapankaroti*, *ඝාපාහවති*, *ghapābhavati*.

Neither in the instance *අමලිනා මලිනා ජයාතී*, *amalinō malino jāyate*.

End of the chapter of derivative words,

CHAPTER VIII.

CONJUGATION OF VERBS,

135. ආධිපත, ākhyāta.

The first class, or conjugation of verbs, is distinguished by the name *භුවාදි*, *bhuvādi*; *භූ* being the first root of that class.

In many instances where the root ends in a vowel, that vowel is suppressed, in affixing the terminations; as, *අකි*, *aki*, *to mark*, *අකති*, *akati*, *he marks*.

136. The terminations of the present tense (*වත්තමානා*, *vattamāno*), are as follow:—

පරස්පද, parassapadam.		අත්තනාපද, attanopadam.	
Sing.	Plur.	Sing.	Plur.
1. සි	අපති	1. තෙ	අපන
2. සී	ඵ	2. සෙ	ඵන
3. භි	ම	3. ඵ	මන

The tenses, *කාලො*, *kālo*, are eight in number; and each is distinguished by the denomination *විභත්ති*, *vibhatti*;—some of these parts, are included under the head of *අකි*

ක්‍රියා, *atīta kriyā, past action*; වත්තමාන ක්‍රියා, *vattamāna kriyā, present action*; අනාගත ක්‍රියා, *anāgatakriyā, future action*.

The present tense, වත්තමාන, *vattamāno*, or පටිපාටන කාලො, *paccuppannakālo*, is used to denote an act begun but not ended, or the time now passing.

The past tense, අතීතකාලො, *atītakālo*, is used to denote an act finished.

The future tense, අනාගතකාලො, *anāgatakālo*, is used to denote an act not yet commenced.

The word which does not denote a substance, which cannot be used without the aid of a noun, expressed or implied, which requires a *agent*, or an *object*, is termed ක්‍රියා, *kriyā*.

The first six terminations of the present tense, are distinguished by the term පරස්පද, *parassapadam*, (denominated by Dr. Wilkins) "the proper form"; and so likewise they are distinguished throughout the eight tenses.

The first, second, and third persons singular and plural, of both the පරස්පද, *parassapadam, proper form*, and අත්තමාන පද, *attanopadam, common form*, throughout the eight tenses, are distinguished by the terms පඨමො, *paphamo, first*; මජ්ඣමො, *majjhimo, middle*; උත්තමො, *uttamo, last*.

137. The class of roots termed භූවාද, *bhuvādhi*, from භූ being at the head of the list, insert the affix අ before the terminations of the වත්තමාන පඨම, *vattamāna pañcamī*, and භීයත්තම, *bhīyattamī*, tenses.

The affix ය and other affixes, are inserted in like manner, respectively between the root, and the termination of verbs of the remaining seven conjugations.

Example:—from the root පච, *paca*, of the class භූවාදි, *bhuvādi*, භා ඔදන. පචස්, *so, odanam pacati, he cooks rice*; භෙපචන්, *tepacanti, they cook*; ඔ. පචසි, *tvam pacasi, thou cookest*; භු. භෙ පචස්ස, *tumhe pacattha, ye cook*; අහ. පචාමි, *aham pacāmi, I cook*; මය. පචාමෙ, *mayam pacāma, we cook*.

The above are examples in the common form.

138. The following are in the *proper form*

ආපාදිත, *sopacate*, *he cooks*; පෙපාදිත, *tepasante*, *they cook*; ඔපපි, *tvam pacase*, *thou cookest*; තුමහි පිටි, *tumhe pacavhe*, *ye cook*; අහං පිටි, *aham pace*, *I cook*; මයා පිටිමි, *mayam pacāmhā*, *we cook*:—the above are in the *active voice*, කත්තරි, *kattari*, or කත්තුකාරක, *kattrukārake*.

139. In the *passive voice*, කමි, *kammi*, and in what is called by Dr. Wilkins, the *substantive voice*, හැටි, *bhāve*, the affix *ය* is inserted between the root and the terminations of the proper active form; sometimes also the terminations of the common active form may be used, with the insertion of the same affix, in the formation of the passive voice.

Examples of the formation of the passive voice;—

තෙනායා මයා වා පොඳිනා පඩි පිටිනවා, *tenatayā mayā vā oḍḍano paccati paccatēvā*, *by him or by thee or by me, that rice is cooking*.*

පෙපි, *te paccante*, *they are cooking*; පිටි, *paccase*, *thou art cooking*; පිටිව්, *paccavhe*, *ye are cooking*; පිටි, *pace*, *I am cooking*; (*being cooked*;) පිටිමි, *paccāmhā*, *we are cooking*, (*being cooked*.)

Examples of the formation and use of the substantive voice;—

Intransitive verbs අකමක, *akammakam*, take this form; as, තෙනා වා මයා වා හුන, *tenavātayā vā mayā vā bhūyate*, *there is being, by him by thee or by me, i. e., you are, or are becoming*.

140. Verbs, ආචරනපිටි, *ākhyātapaccayā*, are of three kinds; කත්තු, *kattu*, කම, *kamma*, හැටි, *bhāva*.

කමක, *sakammaka*, and අකමකධා, *akammakadhā*, roots of active and neuter verbs, require, the former, *an agent*, and *an object*; and the second only *an agent*: but when it is not desired to express the object, the හැටි, *bhāva*, or *substantive voice*, may be used with *an active verb*.

* The affix *ය* is in the above instances changed into *ච*.

Example of the භවකාරක, bhāvakārake, so used ; ගෙවෙල
දෙවදත්තෙන පඬිංක, geḥe devadattena paccate, *there is cooking*
in the house by Devadatta.

In some instances, neuter verbs, අකමමක, akammaka, become
සකමමක, sakammaka, *verbs active*, by prefixing to them, a pre-
position, උපසංගා, upasaggo ; as, නාසංසෙන රංගො, අභිඤ්ඤ
ංක, tāpasena rāgo abhīhūyate, *the ascetic subdues his passions.*

In all active verbs, an object is to be found, and by this
means, active verbs are distinguished from others.

In neuter verbs on the contrary, the object is not to be found,
and by this means they are known to be neuters ; as, in the
words සොපටිති, sopacati, *he cooks* ;—the verb පටි, paca, which
expressed *cooking*, must have some object to act upon ; as, *food*.

But in the words සො භවති, so bhavati, *he is*, no object is
to be discovered.

Active and neuter verbs are therefore known by putting the
question කිං, kim, *what ?* as to the question කිංතං, kimtanti ;
the answer in the former instance would be *food* ; and in the
latter no answer could be returned.

End of observations on the වත්තමාන විභක්ති, vattamāna
vibhakti.

141. The next tense is termed, පඤ්ඤ, pañcamī ; its termina-
tions are as follow.

පරස්පද, parassapadam.

අත්තනොපද, attanopadam.

Sing.

Plur.

Sing.

Plur.

1. ඉ

අත්ත

1. භ

අත්ත

2. භි

භි

2. සු

වෙනා

3. භි

භි

3. භ

භාමස

The පඤ්ඤ, pañcamī, answers to the *imperative mood*, and is
used in *commanding, praying, and blessing*. Example ;—

පරස්පද, parassapadam.

Singular.

1. පටිඉ, paṇatu, *let him cook*,

2. පථ, paca, or පථාහි, pacáhi, *cook thou.*

3. පථෙ, pacámi, *let me cook.*

Plural.

1. පථන්ත, pacantu, *let them cook.*

2. පථථ, pacata, *cook ye.*

3. පථාම, pacáma, *let us cook.**

අත්තනොපදං, attanopadam.

Singular.

1. පථස, pacatam, *let him cook.*

2. පථස්ස, pacassu, *cook thou.*

3. පථෙ, pace, *let me cook.*

Plural.

1. පථන්ත, pacantam, *let them cook.*

2. පථාච්ඡා, pacavho, *cook ye.*

3. පථාමස, pacámase, *let us cook.*

142. The terminations of the *passive voice*, කම්මනි, kammani, are the same as the last six; but between the root and the terminations is introduced the letter ස, which is afterward changed into ඤ ; as,

Singular.

1. පථිත, paccatam, *let him, her, or it be cooked, &c. &c. &c.*

The terminations of the අත්තනොපදං, attanopadam, (*proper form*,) are likewise applied to verbs in the *substantive voice*; (භාව, bháva,) the affix ස being introduced between the root and those terminations; as,

Singular.

1. භුසිත, bhúyatam, *let there be being by him, &c.*

The above rules, for applying the terminations of *verbs in the passive*, (කම්ම, kamma,) and *substantive* (භාව, bháva,) *voice*, will like wise be found to answer all the other tenses.

* In the second person singular ආ is substituted for the termination හි, and that when that termination is used, the vowel preceding it is made long. It is likewise made long before the terminations of the third person Singular and plural.

143. The **සත්තමි**, *sattamī*, is used in various acceptations, in many of which it answers to our *Potential mood*, *may*, *might*, *could*, *would*, *should*, &c. according to the context. The only acceptations, however, stated in the *Bhāṭṭarā*, are **අනුමତି**, *anumati*, *consent or permission*, answering to *may*, *might*, &c. **චරිකාපද**, *parikappo*, *wish or inclination*, answering to *would*, *should*, *ought*, &c.

The terminations of the **සත්තමි**, *sattamī*, are,

පරස්සපද, *parassapadam*. **අත්තනොපද**, *attanopadam*.

Sing.	Plur.	Sing.	Plur.
1. එය්	එය්ථ	1. එච්	එථ
2. එය්හි	එය්හි	2. එච්චා	එය්හව්හා
3. එය්ඤ	එය්ඤ	3. එය්	එය්හෙඤ

The above terminations are applied to roots of the conjugation **භුවාදි**, *bhuvādi*, as in the following example;—

පරස්ස, *paraśa*.

Singular.

1. පචෙ, *pacē*, or පචෙය්, *paceyya*, *he may cook*.
2. පචෙය්හි, *paceyyāsi*, *thou mayest cook*.
3. පචෙය්ඤ, *paceyyāmi*, *I may cook*.

Plural

1. පචෙඤ, *paceyum*, *they may cook*.
2. පචෙය්හි, *paceyyātha*, *you may cook*.
3. පචෙය්ඤ, *paceyyāma*, *we may cook*.

අත්තනොපද, *attanopadam*.

Singular.

1. පචෙච්, *pacetha*, *he may cook*.
2. පචෙච්චා, *pacatho*, *they may cook*.
3. පචෙය්, *paceyyam*, *I may cook*.

Plural.

1. පචෙච්, *paceram*, *they may cook*.
2. පචෙය්හව්හා, *paceyyavhō*, *you may cook*.
3. පචෙය්හෙඤ, *paceyyāmhē*, *we may cook*.

* Note. That in the first person singular, the termination **ච** may be substituted for **චය්**, *eyya*.

144. The පරොක්ඛා, *parokkhá*, (answering to the second preterit in Dr. Wilkin's Grammar,) is used to express, *time past, indefinitely*, අපඤ්ඤා, *apaccakkha atítekáo*.

The terminations of this tense are as follow :—

පරස්ස, <i>parassa</i> .		අත්තනො, <i>attano</i> .	
Sing.	Plur.	Sing.	Plur.
1. අ	උ	1. හි	භ
2. ඵ	හි	2. හො	හො
3. අ	හො	3. ඉ	හො

In affixing the root to these terminations, its first letter, with the inherent vowel, is doubled; as,

පරස්ස, <i>parassa</i> .		අත්තනො, <i>attano</i> .	
Sing.	Plur.	Sing.	Plur.
1. පපටි, <i>papaca</i> .	පපට්ඨ, <i>papacu</i> .	පපට්ඨ, <i>papacittha</i> .	පපට්ඨො, <i>papacimha</i> .
2. පපට්ඨ, <i>papace</i> .	පපට්ඨ, <i>papacittha</i> .		
3. පපටි, <i>papaca</i> .	පපට්ඨො, <i>papacimha</i> .		

පරස්ස, <i>parassa</i> .		අත්තනො, <i>attano</i> .	
Sing.	Plur.	Sing.	Plur.
1. පපට්ඨ, <i>papacittha</i> .	පපට්ඨ, <i>papacire</i> .	පපට්ඨ, <i>papacimhe</i> .	
2. පපට්ඨො, <i>papacittho</i> .	පපට්ඨො, <i>papacimhe</i> .		
3. පපට්ඨ, <i>papaci</i> .	පපට්ඨො, <i>papacimhe</i> .		

The term සබ්බාදාතො, *sabbadhátuko*, is applied to the terminations of the වත්තමානො, *vattamáno*; පට්ඨ, *paticamí*; සත්තමි, *sattamí*; and භියත්තනි, *hiyattaní*; but the terminations of the පරොක්ඛා, *parokkhá*, and all the other tenses, are termed අසබ්බාදාතො, *asabbadhátuko*.

145. The භියත්තනි, *hiyattaní*, (answering to the first preterit in Dr. Wilkin's Grammar,) denotes *time past, before any portion of the current day*.

The following are the terminations of this tense.

* The augment ඉ is inserted in the second and third persons plural between the root and the termination.

පරස්ස, parassa.		අත්තනො, attano.	
Sing.	Plur.	Sing.	Plur.
1. ආ	ඌ	1. ඔ	ඔු.
2. ඔ	ඔ	2. ඔස	ඔහ.
3. ආ	ඔහා	3. ආ	ඔහාසස

In applying the above terminations, as also, the terminations of the අජ්ඣතේ, *ajjataní*, and කාලාතිපත්ති, *kálátipattí*, *tenses*, the letter ආ is sometimes prefixed to the root ; as,

පරස්ස, parassa.

Sing.	Plur.
1. අපච්ඡ, apacá.	අපච්ඡ, apacú.
2. අපච්ඡා, apaco.	අපච්ඡ, apacattha.
3. අපච්ඡ, apaca.	අපච්ඡහා, apacamhā.

අත්තනො, attano.

Sing.	Plur.
1. අපච්ඡ, apacattha.	අපච්ඡ, apacattham.
2. අපච්ඡස, apacase.	අපච්ඡහා, apacāham.
3. අපච්ඡ, apacim.	අපච්ඡහාසස, apacāmhase.

But the ආ prefixed may be omitted; as, පච්ඡ, pacá, පච්ඡ, pacú, &c.

146. The අජ්ඣතේ, *ajjataní*. (answering to the third preterit in Dr. Wilkin's Grammar) is defined to be, *the preterit of to-day*, and is used to denote, *time recently and indefinitely passed*. This tense is much used in Páli, and from its frequent recurrence it is denominated, *a wave in the ocean of verbs*.

The terminations of this tense are ;—

පරස්ස, parassa.		අත්තනො, attano.	
Sing.	Plur.	Sing.	Plur.
1. ආ	ඌ	1. ආ	ඌ
2. ඔ	ඔ	2. ඔස	ඔහ.
3. ආ	ඔහා	3. ආ	ඔහා

පරස්ස, parassa.

Sing.	Plur.
1. අපච්ඡ, apaci.	අපච්ඡ, apacum, or අපච්ඡස, apacimsu.
2. අපච්ඡා, apaco.	අපච්ඡ, apacittha.
3. අපච්ඡ, apacim.	අපච්ඡහා, apacimhā.

අත්තනො, attano.

Sing.	Plur.
1. අපචා, apacá.	අපචු, apacá.
2. අපචිස, apacise.	අපචිව්හ, apacivham.
3. අපච, apaca.	අපචිම, apacimhe.*

147. The අනාගත, anágata, (answering to the second future of Dr. Wilkin's,) but not denominated as that is, *the future of to-day*, has the following terminations ;—

පරසා, parassa.		අත්තනො, attano.	
Sing.	Plur.	Sing.	Plur.
1. සාති	සාතී	1. සාත	සාතො
2. සාසි	සාථි	2. සාස	සාචො
3. සාමි	සාම	3. සා	සාමො

In this tense the augment ඉ (ඉකාරාතම, ikáragamo,) is inserted between the root and the terminations ; as,

පරසා, parassa.	
Sing.	Plur.
1. පචියාති, pacissati.	පචියාතී, pacissanti.
2. පචියාසි, pacissasi.	පචියාථි, pacissatha.
3. පචියාමි, pacissámi.	පචියාම, pacissáma.

අත්තනො, attano.	
Sing.	Plur.
1. පචියාත, pacissate.	පචියාතො, pacissante.
2. පචියාස, pacissase.	පචියාචො, pacassavhe.
3. පචියා, pacissam.	පචියාමො, pacissámhe.

149. The කාලාතිපත්ති, kálátipatti, (answering to Dr. Wilkins conditional mood,) denotes, that the act expressed by the verb *has not been accomplished, owing to some impediment which has occurred, or to the want of the assistance requisite for its completion.* It is seldom used singly, being commonly followed by another word in the same tense, and in construction with the particles සච, sace, *if*, and කද, kadá, *then*, expressed or understood.

The termination of this tense are ;—

පරසා, parassa.		අත්තනො, attano.	
Sing.	Plur.	Sing.	Plur.
1. සා	සාසු	1. සාථි	සාසු

* The augment ඉ, is in several of the above inflexions, inserted between the root and the termination.

2. සය	සාථි	2. සයස	සාථො
3. සා	සාමිතො	3. සා	සාමානස

Ex. සාථෙහිදුට්ඨො. භාහෙව්‍යං හදුපකරං. ලෙහෙති අපචි
සා, sacetabhirubbham nabhaveyya tadúpakaronam labheta
apaciśśa, if nothing had opposed it and if he had obtained provisi-
ons, he would have cooked.*

The augment අ may optionally be prefixed to the root in
this tense; and the augment ඉ is invariably inserted between
the root and the terminations; as,

පසාස, paraśśa.

Sing

Plur.

1. අපචියා, apaciśśa.	අපචියාසු, apaciśśamsu.
2. අපචියාස, apaciśśe.	අපචියාථ, apaciśśatha,
3. අපචියා, apaciśśam.	අපචියාමිතො, apaciśśamhā

අත්තානො, attano.

1. අපචියාථ, apaciśśatha.	අපචියාසු, apaciśśimsu.
2. අපචියාස, apaciśśe.	අපචියාමිතො, apaciśśamhā
3. අපචියා, apaciśśam.	අපචියාමානස, apaciśśamhā

se.

149. A causal verb, භවත්ථො, bhavattō, is a derivative, form-
ed upon its primitive by the introduction of the following affixes
between the root and the terminations of the eight tenses; viz.
භ, Ne, භය, Naya, භාපෙ, nápe, භාපායා, nápayā; that is, ච,
අය, භාපෙ, භාපය, with augmentation of the first syllable of the
root; as, sing. පාචෙති, páceti; plur. පාචන්ති, pácenti, he
cooks, they cook, &c.

By means of the causal affixes, *neuter verbs*, (අකච්ඡකධාතු,
akammakadhātu,) to which they are joined, become *verbs active*,
කමකධාතු, kammakadhātu; as, භික්ඛු රාගාදිදුසකං ඉත්තං.
භාචෙති, bhikkhu rágádídúśakam maggambháveti, the priest
contemplates the defiling path of the passions.

End of the භවත්ථො, bhúvátigano, or observations on
the class of verbs of which භු is the first.

* The first and second verbs, in the above example, are in the
සත්තමි, sattamī, or Potential mood.

150. The class of verbs called රුධාදි, *rudhádi*, from having රුධ at their head, differ only from the class termed භුවාදි, *bhúvádi*, in requiring, භික්ඛා චිත්තං, *niggahítam*, the mark ; to be inserted after the first syllable of the root ; as,

1. sing. රුධාමි, *rundhati*; plur. රුධාමා, *rundhanti*, &c.

151. The class of verbs called දිව්වාදි, *divádi*, from having දිව at their head, insert ඔ between the root and the termination; which ඔ is, on the instance of the root දිව, changed into ඩ as well as the final consonant of the root itself, making in the present tense, sing. දිව්වති, *dibhati*, *he plays*, plur. දිව්වත්ථා, *dibhanti*.

The substantive and the passive voice, in this conjugation, differ only from the active, in affixing to the root the terminations of the proper form.

152. The class of roots called සුවාදි, *suvádi*, from having සු at their head, insert the affixes සුඤ්ඤා *NUNA*, that is සු with augmentation, and උ between the root and the terminations; as,

1. sing, සුඤ්ඤාමි, *SUNoti*, *he hears*; plur. සුඤ්ඤාමා, *sunanti*. or සුඤ්ඤාමි, *sunnati*; සුඤ්ඤාමා, *sunanti*.

In the *passive voice*, the final vowel of the root is lengthened before the affix ය; as, sing. සුඤ්ඤාමෙ, *súyate*, *he is heard*; plur, සුඤ්ඤාමා, *súyante*.

153. The class of roots called කිවාදි, *kiyádi*, from having කි at their head, insert ණ between the root and the terminations in the *active voice*; as, sing. කිණාති, *kináti*, *he sells*; plur, කිණාමා, *kinanti*.

Here it will be observed that the final vowel of the root is made short before the terminations.

154. The class of verbs called ගාභාදි, *gāyádi*, from having ගා at their head, insert භ, or භා between the root and the terminations; the root being, however, changed into භ, before

the first of the above mentioned affixes; as, *sing.* ග්‍හෙපති, ghepati, *he takes*; *plur.* ග්‍හන්ති, gāṇhāti, also ගන්ති, gāṇhāti.

In the passive voice.

1. *sing.* ග්‍හෙත, gayhate, or ග්‍හ්‍යති, gayyhati, *plur.* ග්‍හන්ති, gayyanti, *they are taken*; the ය denoting the *passive*, being here inserted before instead of after the last letter of the root.

155. The class of verbs called තනාදි, tanādi, from having තන at their head, insert ඔ and යීර, between the root and the terminations; as, from කර, a root of this class, is formed;

1. *sing.* කරාමි, karoti, *he does*; *plur.* කරොන්ති, karonti, or කයිරති, kayirati, කයිරන්ති, kayranti.

Sometimes the affix ඔ is changed into උ; which again is changed into ට; and after the latter, is changed into ඩ; ඩ is substituted for ඩ; as, කුඬන්ති, kubbanti, *they do*; but in the proper form, the present makes, *sing.* කුරුතෙ, kurute, *plur.* කුඬන්තෙ, kubbante.

In forming the passive voice, the augment ඉ or ඊ, is inserted between the root and the passive affix ය; as, *sing.* කරියතෙ kariyate, *it is done*; *plur.* කරියන්තෙ, kariyante; or suppressing the ර of the root කය්‍යතෙ, kayyate, *sing.*

In the අජ්‍යතනී, ajjjatani, *tense*, the root කර may be changed into කාස, before the terminations; as, *sing.* අකාසි, akāsi, instead of අකරි, akari; *plur.* අකාසු, akāsum, instead of අකරු, akarum; කාහ, kāha, may also be substituted for the root කර, in the *future tense*; as, *sing.* කාහති, kāhati, instead of කරිසාති, karissati.

156. The class of verbs called චුරාදි, curādi, from having චුර, at their head, insert ජෙ and ය, that is ජ and ය with augmentation of the root, between it and the terminations; as, චොරෙති, coreti, or චොරයති, corayati, *he steals*.

A *volitive*, (ඉච්ඡන්තො, icchattho,) derivative is formed upon its primitive by doubling and modifying the root, and introducing ඩ, ජ or ස between it and the termination. Thus from the root භුජ, bhuja, *to eat*, is formed, the *volitive* බුභුන්ති, bubhuk-

kha, *to wish to eat*; the initial consonant being doubled, according to the rule laid down by Dr. Wilkins, Sans. Gram. page, 129; and the final of the root being changed into *kh* before the *volitive* affix *ඛ*; as, *sing.* ඛුඤ්ඤති, *plur.* ඛුඤ්ඤති. From *ඝ* ghasa, *to eat*, is formed, the *volitive*, ජඝජ, jaghacha; the initial consonant being doubled according to the same rule; this root afterwards becomes ජඝට්ඨ, jighaccha, by the insertion of the augment *ඉ* after the first letter, and by changing the final of the primitive into *ඨ*; as, ජඝට්ඨති, jighacchati, *he desires to eat*. From *හර*, hara, *to take*, is formed the *volitive*, ජහිස, jigimsa; the initial consonant being doubled and the augment *ඉ* introduced as above; the word *ගි*, gim, having been previously substituted for the primitive root. and the *volitive* affix *ස* added; as, ජහිසති jigimsati, *he wishes to take &c.*

The *causal verb* is formed regularly from the roots thus modified.

The term *nominal* is applicable to such verbs as have for their root a theme, or noun;—From the *noun* පබ්බත, pabbata, *a mountain*, for instance, may be formed, with the affix *ආය*, áya, පබ්බතායති, pabbatáyati, *he resembles a mountain*; that is, *in firmness*; පබ්බතායති යොගී, babbatáyati yogi, *the ascetic imitates a mountain*.

A *nominal verb* is derived from පුත්තො, putto, *a son*, by the addition of the affix *ථිස*, íya; as, පුත්තංගුරු, puttiyati sissamguru, *the teacher treats his pupil as a son*. Also, from පත්තො, patto, by the addition of the same affix; as, පත්තංගුරු, pattiyati bhikkhu, *the priest longs for a bowl (of food)*.

Nominal verbs are also formed by means of the affix *ඤාය*, naya, that is *ඤා* with augmentation; as, විසුද්ධායති රත්ති, visuddhayati ratti, *the night becomes clear*; දුට්ඨායති විනායමුත්ති, dūṭṭhayati vinayammuni, *the priest strengthens his obedience*; අතිහත්ති, atihattiyati, *he gets over by means of an elephant*, (here *අති*, ati, means *over or across*.)

A Verb, ආකඛ්‍යාතො, ākkhyāto, is defined to be that which has three times or tenses, කාලාත්තො, kālātto;—past, අතීත, atīta; future, අනාගත, anāgata; present, වත්තමානො vattamāno:—three persons, තීපුරිසො, tīpuriso;—first, පඤ්ඤාමො, paṇḍhamo; middle, මජ්ඣිමො, majjhimo; principal, උත්තමො, uttamo:—which points out an action, ක්‍රියාවාචි, kriyāvāci:—which has three voices, ටිකාරකො, tikārako; the active neuter, කත්තු, kattu; the passive, කමො, kamma; the substantive, භාවො, bhāva:—which has not three genders, අත්තලිංගො, attaliṅgo, viz, the feminine, ඉත්ථි, itthi, the masculine, පුණ්, pun; and the neuter, නපුංසක, napuṃsaka:—which has two numbers, ද්වවචන, divaṇaṇam, viz. the singular, ඵකවචන, ekavaṇaṇam, and the plural, බහුවචන, bahuvaṇaṇam.

End of chapter eight, on the conjugation of verbs or ආකඛ්‍යාත, ākhyāta.

CHAPTER IX.

ON THE FORMATION OF PARTICIPLES AND PARTICIPIAL NOUNS.

Participles, කීතකො, kitako, are formed by means of different affixes from ඤ to ය inclusive, and are of three times; past, present, and future, and of three genders.

Such *participles* as are formed from roots ending in ඉ and උ, also from the class of *verbs* called වරදි, varādi, and by means of the affixes ආ and the second ඤ and ඉ are of the masculine gender.

Such *participles* as are formed by the affixes ය by affixes of the *substantive voice*, භාවකික, bhāvakiṇṇam, and by the affix ඤ, are of the neuter gender.

But the *participles* from කාව (ave, to ඉක්කත්තු, ikhattum, inclusive, are indeclinable, and have no gender.

The following is an instance of the use of the affix ඤ, i.e., ආ with augmentation.

Masculine.

පුඤ්ඤකාරො පුමා, puññakáro pumá, *a doer of good actions.*

පුඤ්ඤකාරී ඉතී, puññakári itti, *Do.*

පුඤ්ඤකාරං කුලං, puññakáram kulam, *a family performing good actions.*

The affixes **නවුතු**, navutu, and **ආවි**, ávi, are used in forming *participles*; as, instead of **තංකරොතිති**, tamkarotíti, is written **තකකරො**, takkaro, *a thief*:—Also **දීපකරො**, dípamkaro, *the light producer, the name of a Buddha.*

The final **ඌ** of the root **භි**, ní, *to arrive*, being changed into **ඌ**, and that **ඌ** into **ආය**, aya, takes the preposition **වි** before it, and forms **විනායො**, vinayo, *obedient*; the meaning of the original root being changed by means of the *preposition*.

The final **උ** of the root **භු**, bhú, *to be*, being changed into **ඔ**, and that **ඔ** into **ආවා**, ava, forms **බ්භාවො**, bliávo: the first syllable of the root being augmented, and the affix **ආ** subjoined.

The affix **ආ** being subjoined to the root **වර**, vara, to which the preposition **සම**, sam, is prefixed, forms the compound term **සමචාරො**, samváo.

The same affix may be used with the whole class of *verbs*, **වරදි**, varádi, viz. **චර**, vara, *to hinder, or restrain*; **භර**, to go; **භූ**, to eat; **දර**, dara, *to disregard*; **චර**, cara, *to go*; **ගම**, gamu, *to go*; **සප්ප**, sappá, *to go*; **යම**, yamu, *to impede, hinder*; **සන**, sana, *to sound*; **හන**, hana, *to injure, to kill*; **තො**, to go or move; **නද**, nada, *to sound inarticulately, as the sea, &c.* **මද**, mada, *to intoxicate, madden*; **රක**, rana, *to sound*; **ගහ**, gaha, *to take, to receive*; **ජප**, japa, or **ජප්ප**, jappa, *to articulate, to speak.*

After roots ending in **ආ** or **ආව**, the affix **ආ** is changed into **ආය**, áya, and another affix **ආක**, aka, added; as, from **දා**, dá, *to give*, **දායක**, dáyaka, *he who gives*; the affix **ආක**, aka, being substituted for **නවු**, navu, and another affix, **ආන**, ana, may also be added to the same root instead of the affix **යු**.

The ජ of the root ජ being changed into ඵ, and that ඵ into ආ, áya, the word ආයක, náyaka, is formed by the addition of the affix අක, aka.

The උ of the root උ being changed into ධ, and that ධ into ආ, áva, the word ආවක, sávaka, is formed by the addition of the same affix.

ආයක, náyaka, signifies *he who leads or conducts*; ආවක, sávaka, *he who hears*.

The affix ක, subjoined to the root කර, kara, and some other roots, form participial nouns; the ජ of කර, kara, being previously changed into ත; as, කරතු, kattu, *a maker*, in the nominative singular කරතා, kattá; so also සත්ථ, satthá, from සත්ථ, satthu, *one of the names of Buddho*.

The ඉ of ඩිස, di-a, *to see*, being changed into ආ, and the affix ආව, ávi, added, the word දසාවි, dassávi, *he who sees*, is formed, the final ස of the root being doubled before the affix; the word දසාවි, dassávi, is then declined like දඬි, danñi.

The affix ඤ, ña, that is ආ with augmentation, being applied to the root රුජ, ruja, *to pain*, and the final changed into the word රොග, roga, *that which pains, viz disease*, is formed.

The same affix applied to the root පඤ, paca, forms පකා, páka, *that which cooks or is cooking, (of itself;)* the final ජ changed into ක before the affix; this forms පාකා, páká, in plural.

To the roots ගම, gamu, and පප, sappa, the affix කවි, kví, is applied; after which both that affix and the ඉ of ගම, gamu, are suppressed; but, in the instance of පප, sappa, the two last letters are changed into ධ.

The affix ආ is suppressed, in forming the word අභිභු, abhi-bhú, *he who subjects*.

The affix ඤ, ñya, being added to the root චර, cara, the word චාරි, cārī, is formed; as, බ්‍රහ්මචාරි, brahmacārī, *he who conducts himself like a Brahma*.

The affix ය, yu, being added to the roots සද්ධ, sadda, *to*

sound; කුඨ, kudha, *to be angry*; චල, cala, *to move*; මද, mada, *to decorate*, අත්ථ, attha, *to mean*; රුච, ruca, *to shine*, &c. nouns ending in අන, ana, are formed from these roots, or from the substitutes; ආ, ආසාදනා, ghosana, *sound or voice*, from ඝ්‍රස, ghusa, substituted for සද්ද, sadda; so likewise වර්ධනා, varidhana, *increase*, from වර්ධ, varidha.

The affix රු, rú, is affixed to the root ගම, gamu, *to go*, when preceded by the preposition, පාර, pára, *across, or over*, and forms පාරගු, páragu, *one who has gone over*; the මු of the root and the ර of the affix being first changed into ආ and that letter suppressed in the formation of this compound.

The same affix being affixed to the root භික්ඛ, bikkha, *to beg*, the word භික්ඛු, bhikkhu, *a mendicant*, is formed; the ර of the affix being suppressed and its final vowel made short.

The root ඥා, jñá, *to know*, takes the same affix, when preceded by the වි; as, විඥාණු, viññu, *a well informed person*; the ර of the affix being suppressed, and the final ශ්‍ර retained; and the radical consonant preceding the affix being doubled.

The affixes තබ, tabba, and අභි, anīya, are added to verbs substantive and passive, (භාවි, bháva, and කම්ම, kamma,) the augment ඉ being inserted between the root and the affix; as, භවිතබ්බ, bhavitabbam, or භවනීය, bhavanīyam, *that which ought to be*; so also, කරතබ්බ, katabbo, and කරනීය, karaniyo, *that which ought to be done*, are formed from the root කර, kara; the ර being changed into ත in the first compound.

The affix තබ, tabba, is also affixed to the root දිස, disa, in the following manner;—the ත of the affix is changed into රථ, rappha; the ඉ of දිස, disa, is suppressed, as well as the ර of රථ, rappha, and the compound දථබ්බ, dapphabbam, *that which ought to be known*, is formed.

The affixes න්‍ය, nya, and තය්‍ය, tayya, are added to verbs substantive, and passive; as, from the root කර, kara, is formed with augmentation of the first syllable of the root, and by the

insertion of the augment **ඉ** between the modified root and the affix **කාරියො**, *kāriyam*, *that which should be done*.

To the root **ඥා**, *ñā*, the affix **තෑ**, *tya*, being subjoined, the term **ඥාතෑයො**, *ñātayyam*, is formed, signifying, *that which should be, or ought to be known*.

To the roots **වදා**, *vada*, *to say or tell*; **මදා**, *mada*, *to be intoxicated*; **ගම**, *gama*, *to go*; **යුජා**, *yuja*, *to join*; **ගරාහා**, *garaha*, *to despise or scoff at*, and other roots ending in **ආ**, the following affixes are subjoined;—**ජ්ජා**, *jja*, **මමා**, *mma*, **ග්ගා**, *gga*, **ය්‍යා**, *yha*, **ඵය්‍යා**, *eyya*, **ගාරා**, *gāra*, **ණ්‍යා**, *nya*.

The first affix requires that the last letter of the root to which it is subjoined should be suppressed; as, **වජ්‍යා**, *vaj-jam*, *a word, or speech, or speaking*, from **වදා**, *vada*, *that which is uttered*.

The affix **ය්‍යා** *yha*, being subjoined to the word **ගාරා**, *gāra*, substituted for **ගරාහා**, *garaha*, the term **ගාරායො**, *gārayham*, is formed, signifying, *that which is to be despised, or that which is contemptible*.

The affix **ඵය්‍යා**, *eyya*, subjoined to the root **පා**, *pā*, forms **පෙය්‍යා**, *peyyam*, *that which is fit to drink or ought to be drank*; the final vowel of the root being suppressed before the affix.

The affix **ඝට්ඨා**, *ricca*, is subjoined to the root **කරා**, *kara*, and forms **කිට්ඨා**, *kiccam*, the final letter of the root and the initial consonant of the affix being suppressed; **කිට්ඨා**, *kiccam*, signifies, *that which is done or ought to be done*.

The affix **යු**, *yu*, which is afterwards changed into **ආනා**, *ana*, and that word into **ආණ්‍යා**, *ana*, forms, when added to the root **ගාහා**, *gaha*, the term **ගාහානා**, *gahanam*, *a taking, or receiving*; it is also added to the root **ඥා**, *ñā*; as, **ඥානා**, *ñānam*, *knowledge*.

The affix **යු**, *yu*, is also used in forming compound terms, the first member of which is either in the *nominative*, **කත්ථා**, *kattha*, *instrumental*, or **කරාණා**, *karana*, *locative*, **ආධාරා**, *adhāra*, *case*; as, instead of **රජාහරති**, *rajanharati*, *that which re-*

moves dirt, (by washing,) is written රජෙහරණං, rajoharanam, water; the • of රජං, rajam, being changed into ඊ.

Instead of යෙනාපහරන්තිකං, yenapaharantitam, *that by which any thing is struck*, is written පහරණං, paharanam.

Instead of යසම්මාසන්තිකං. yasmimásantitam, *that wherein persons sit*, is written ආසනං, ásanam, *a seat*.

By the power of the letter ට, the affix යු, *yu*, may also be subjoined to compounds, the first member of which is either in the සම්ප්‍රදාන, sampradána, *dative*, or අපදාන, apádána, *ablative case*; as, instead of යස්සසම්මාපදීයතෙතං, yassasammápadiyatetam, *that which is given to any one with good will*, is written සම්පදානං, sampadánam, *a gift*.

Instead of යස්මා අපෙත්තං අපදදති, yasmá apeti apadadátitam, *that which goes from a person, or is removed from him*, is written අපදානං. apádánam.

To the roots ද, dá, *to give*, and ධා, dhá, *to bear*, the the affix ඉ being subjoined, and the preposition, ආ, and උ, prefixed, the words ආදී, ádi, *the beginning*, and උදධි, udadhi, *the ocean*, are formed; instead of ආදීයති, ádīyatīti, *that which is first*; and උදකදදති, udakamdadátīti; the කං of දකං, dakam, *water*, and the ද of දධි, dadhí, being suppressed.

The affixes ආ, භි, and යු, are used in the formation of nouns of the feminine gender; as, instead of ජීරති, jīratīti, *that which becomes old or decays*, is written ජරා, jará, *age*; the affix ආ being suppressed, and ආ substituted in its stead.

The affix භි being subjoined to the root මන, mana, *to know, or understand*, and the final letter of that root being suppressed, the word මති, mati, *sense or understanding*, is formed.

The affix යු, *yu*, which afterwards becomes අන, ana, being subjoined to the root චිති, citi, *to think*, the word චෙතනා, cetaná, *thought*, is formed; the first vowel of the root being augmented.

The root කර, kara, being subjoined to the word ඉස, ísa,

and the first letter of that root doubled the word ඉසකකාර, *isakkaram*, *effort*, is formed; the same root being subjoined in like manner to the preposition, සු, *su*, and දු, *du*, the words සුසක, *sukaram*, *easy*; දුසකාර, *dukkaram*, *difficult*, are formed,

The affix ට්, *thā*, being subjoined to the root සම, *sam*, and the final උ changed into ආ, the word සමථො, *samatho*, *unanimity*, is formed.

The affix ම්, being subjoined to the root හී, *hī*, *to fear*, the word හීමො, *bhīmo*, *a coward*, is formed.

The root දිස, *disa*, *to see, or look*, modified by the affix කම්, *kvi*, is used as an attributive of likeness or resemblance when put after pronouns, pronominals, &c. in their crude form, and may generally be interpreted by the English word *like*.

ඈ is substituted for ඉම, *ima*, *this*; යා, is substituted for ය, *what, or which, (relative)*; තා for ත, *that*; මා for මහ, *amha*, *I*; කි for කි, *kim*, *what?* ට් for ට්හ, *eta*, *that*; ස or සා for සමාන, *samāna*, *like*; as, ඈදිසො, *īdiso*, *like this*; යාදිසො, *yādiso*, *like what*; තාදිසො, *tādiso*, *like that*; මාදිසො, *mādiso*, *like me*; කිදිසො, *kidiso*, *like what?* ට්දිසො, *ēdiso*, *like that*; සදිසො, *sādiso*, or සාදිසො, *sādiso*, *same*.

Instead of දිස, *disa*, කක, *kkha*, may be subjoined to the same pronouns, to form words of likeness; as, ඈදිසකක, *īdikkho*, &c. The last letter of the root දිස, *disa*, being changed into ක, *kkha*.

Another way of forming words of the same description is, by suppressing the final of the root දිස, *disa*; as, ඈදි, *īdi*, &c.

The affixes ත, හව්තො, *tavantu*, and තාට්, *tāvī*, being subjoined to the root භු, *hu*, *to be*, form *participles* of the *past tense*; as, භුතො, *huto*, *m.* භුතොව්, *hutaṇvā*, *m.* භුතොව්, *hutaṇvī*, *m.* *one who has been*; the ව්තො, *vantu*, of හව්තො, *tavantu*, being as usual changed into ට් in the *nominative*.

The same affixes may be added to the root භුජ, *bhuja*, *to eat*, but the final of the root must be suppressed, and the first letter

of the affixes doubled; as, *ඉක්කවා*, *bhutto*, *ඉක්කවා*, *bhuttavā*, *ඉක්කව්*, *bhuttāvi*. *one who has eaten*.

The affix *භ*, being subjoined to the root *ජන*, *jana*, *to be born*; the word *ජනො*, *jāto*, *one born*, is formed; the last letter of the root being suppressed, and the inherent vowel of the first lengthened.

The affix *භ*, being changed into *භා* is added to the root *රුහ*, *ruha*, when preceded by the preposition, *ආ*, and forms *ආරුහ්වා*, *āruḥho*, *one who ascends*; the last letter of the root being changed into *භ*.

The affix *භ*, being subjoined to the root *ගී*, *ge*, *to sound*, forms *ගීතං*, *gītaṃ*, *a song*; the root being changed into *ගී*.

The affix *භ*, being subjoined to the root *කර*, *kara*, divested of its final; the *participle*, *කතං*, *katam*, *done*, is formed.

The affix *භ*, being subjoined to the root *කර*, *kara*, modified as above; the first radical letter being doubled, the affix changed into *භ*, and the preposition prefixed to the root, the word *දුක්ඛං*, *dukkhaṃ*, *sin*, is formed.

The affix *භ*, being subjoined to the root *බධ*, *badha*, *to fasten, or tie*; the *participle*, *බද්ධො*, *baddho*, *bound*, is formed; the last letter of the root being changed into *ඳ*, and the affix into *භ*.

In like manner the affix *භ*, subjoined to the root *ලබ්*, *la-bha*, *to obtain*: the word *ලබ්ධං*, *laddham*, is formed; the last letter of the root being changed into *ඳ* and the affix *භ*, into *භ*.

The affix *භ*, being changed into *භි* is added to the root *චර්ඛ*, *vaṛḥha*, and forms *චර්ඛො*, *vuco*, *an aged man*. The double consonant of the root being changed into *භ*, and the *භ* into *භි*.

The affix *භ*, being subjoined to the root *දාහ*, *da'ha*, *to burn*, the word *දාහි*, *daṛḥham*, *burnt*, is formed; the last letter of the root being changed into *භ*, and the affix into *භි*.

The affix **හ**, being subjoined to the root **දූ**, *dusa*, *to hate*; the *participle*, **දූභා**, *duppho*, is formed; the last letter of the root and the affix being together changed into **භ**.

The affix **හ**, being subjoined to the root **භිද**, *bhida*; the *participle*, **භින්නා**, *bhinno*, is formed; the last letter of the root being suppressed, and the affix changed into **නා**,

The affix **හ**, being subjoined to the root **බුධ**, *budha*, *to understand*; the *participle* **බුද්ධා**, *buddho*, *wise*, is formed; the final letter of the root being changed into **ද**, and the affix into **ධ**.

The affix **හ**, *ta*, being subjoined to the root **තර**, *tara*, *to cross over*; the *participle*, **තින්නා**, *tinno*, *crossed*, is formed; the last letter of the root being suppressed, and the affix changed into **නා**.

157. The following are *participles of the present tense*.

The affix **මාන**, *mána*, being subjoined to the root **සහ**, *sa-ha*, *to suffer*; the *active participle*, **සහමානා**, *sahamáno*, *suffering*, is formed.

The same affix being subjoined to the same root, with the addition of the letter **ය**; the *passive participle*, **සහ්මානා**, *sahyamáno*, *bring suffering*, is formed; the letter **ය** being made to precede the final letter of the root.

The same affix is likewise subjoined to the root **භු**, *bhú*, with the addition of the letter **ය**, and forms a *participle of the substantive voice*; as, **භුයමානා**, *bhúyamánam*.

The **මු** of **ගමු**, *gamu*, *to go*, being changed into **ච්ඡ**, the *participle*, **ච්ඡරා**, *gaccham*, *going*, is formed.

The following affixes are used in forming participles of the future tense and other participles denoting, *an act commenced but not yet finished*:—**සා**, **තා**, **මාන**, **ආන**, these subjoined to the root **කර**, *kara*, form respectively **කරිසා**, *karissam*, **කරොතො**, *karonto*, **කුරුමානා**, *kurumáno*, **කරානා**, *karáno*.

The affix **කාර**, *kára*, is added successively to all the letters

of the alphabet, to express their sounds; as, **අකාර**, akāra, **කකාර**, kakāra, **ඌකාර**, lakāra, &c. &c. This affix so used is denominated **ස්වර්ත**, svārta.

The affix **ඉ**, being subjoined to the root **ගමු**, gamu, divested of its final vowel; the participle **ගමි**, gami, is formed.

The affixes **කතවෙ**, kave, and **තුං**, tum, are subjoined to verbs followed by others expressing *wish or desire*, and where there is but one agent for the acts, denoted by each of those verbs; as, **කතවෙ ඉච්ඡති**, kátave icchati, or **කතුං ඉච්ඡති**, kátum icchati, *he desires to do*; the word **කා**, ká, being substituted for **කර**, kara.

The affix **තුං**, tum, being subjoined to the root **දිස**, disa, to see, the last letter of the root, together with the affix, are changed into **ඵ්ඵු**, rāpphu; after which the **ඉ** of **දි**; and the **ර** of the substituted affix being suppressed, the word **දඤ්ඵු**, dāp-phum, to see, is formed.

The affix **තුං**, tum, is subjoined to verbs preceding others denoting *worthiness, or fitness*; as, **නිඤ්ඤාසරහති**, nindītum rāhati, *he is fit for abusing or to abuse*.

The affixes **තුන**, túna, **චාන**, tvána, and **චා**, tvá, are used in the formation, of what Dr. Wilkin's terms, *indeclinable preter participles*, and what in Pali are denominated, **පුබ්බකරියා**, pūbbakriyá, from their always being followed by some other verb; they are also called **සමානාකරණා**, samānakarṇā, from requiring but one agent, though the acts they express be numerous; as, **කතුන**, kátúnā, or **කචාන**, katvānā, or **කචා**, katvá, **ගච්ඡති**, gacchati, *having done he goes*; **විචා**, phitvá, **පිචා**, pítvá, **වජති**, vajati, *having stood and drank, he goes*, from the roots **චා**, bhá, and **චා**, pá; **සිංහං දිසා ගාං උප්පජ්ජති**, sīham disvā bhayam uppajjati, *having seen a lion, fear is produced, or fear is occasioned by the sight of a lion*. This is an ex-

ample of the **භින්නකත්තු**, bhinnakattru, so called from the agent not being expressed. From the root **සද**, sada, *to make or form*, &c. the participle **සජ්ජිතො**, sajjetvá, is derived, by adding **ය** to the root, then changing that letter together with the final letter of the root into **ජ** which is afterwards doubled, and adding the affix **තො**, after inserting the augment **ඉ** between it and the modified root:— From the root **බුධ**, budha, *to understand*, the participle **බුද්ධිතො**, bujjhitvá, is formed by changing the final letter of the root into **ඞ**, to which **ජ** is afterwards prefixed, and adding the affix **තො**, after inserting the augment **ඉ** between it and the modified root.

Sometimes the affix **ය** is used instead of **තො**; as, **කරිය කරුණො**, kariya kattuno, the augment **ඉ** being lengthened before this affix. From the root **දිස**, disa, *to speak*, is formed the participle **උද්දිස**, uddisa,* by prefixing the preposition **උ** doubling the first letter of the root and suppressing the affix **ය**. From the root **ගහ**, gaha, preceded by **දත්තං**, datṭham, is formed the participle **දත්තංගාං**, datṭhamgā, by lengthening the vowel of the first letter of the root, and changing the affix **ය** into **ං**; as, **දත්තංගාංගං**, datṭham gāṇam ganhāti, *he seizes him holding fast*.

The affix **කඤ්ඤ**, kkhattum, is used in forming ordinals; as, instead of **එකස්මිංවරො**, ekasmimvāre, is written **එකකඤ්ඤො**, ekakkhattum, *once*. So **දිකඤ්ඤ**, dikkhattum, *twice*; **තිකඤ්ඤ**, tikkhattum, *thrice*; **චිකඤ්ඤ**, tinikkhattum, *thrice, &c. &c.*

End of the **ඛිතකඤ්ඤ**, kitaka kanṇam,

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\* The affix **ඤ්ඤ** is substituted for **තො** after the root **දිස**, disa, and the final of the root is suppressed.

## CHAPTER X.

## SYNTAX.

**NOUNS**—*On the use of the cases of nouns in construction.*

This chapter treats of the manner in which the cases of nouns are used, and when they may be expressed, and when understood.

When nouns are used in the formation of compound terms සමාසො, samāso; derivative words, තද්විතො, tad<sup>dh</sup>vitto; when used with verbs, ආවිතතං, ā<sup>ā</sup>vitatam, or participles, කිතකො, kitako, they are called උත්තමං, uttam, expressed; otherwise they are denominated අනුත්තමං, anuttam, understood.

When the first and the other cases as well as the sixth, are used, the first may either be expressed or understood;—if the first is not expressed, the first may be written or the sentence may require.

කාරක, kāraka, is so called, from its being used in the means by which an act is performed, &c.

Words are divided into two classes, මුඛ්‍ය, mukkhyo, principal;—අමුඛ්‍ය, amukhyo, not principal;—secondary, as, ගායාසං. නාගායාසං, gaḍḍāyāma nāḍāyāma, washing in the river; ගායාසං. සසායං, gaḍḍāyāma sassam, the crop near the river.

The following is an example of the උත්තමං, uttakammam, or second case, expressed, in the formation of a compound term, සමාසො, samāso; ආගතසමුත්තො, āgatasamano, the place to which Buddho has come, viz. විහාරො, vihāro, a temple, (or rather monastery adjoining to the temple.)

Example of the උත්තමං, uttakammam, with a derivative



have their objects expressed *උත්තම*; as, *සාමිකොදෙසොකාමි*, *සමිකොදෙසොකාමි*, *sāminā dāso gāmaṃ gacchāpiyate gacchāpito*, *the servant is sent by (his) master to the village.*

In this example *දෙසො*, is the *උත්තම කමම*, *utta kammam*, as being the object most immediately connected with the verb.

When the same verbs are not used with causal affixes, their objects are used to be *අනුත්තම*, *anutta*; as, *දෙසො ගාමිං ගති*, *දෙසො ගාමිං ගති*, *dāso gāmaṃ gacchati*, *the servant goes to the village.*

In this example *ගාමිං*, *gāmaṃ*, is said to be the *අනුත්තම කමම*, *anuttakammam*, because the verb has no relation to it, or influence over it:—*හත්ති සයති*, *hatti sayati*, *the elephant lies down*. In this example the word *හත්ති*, *hatti*, is the *උත්තම කමම*, *uttakattā*, and the verb being neuter there is no object, either *උත්තම*, *utto*, or *අනුත්තම*, *anutto*; but when the causal affix, is affixed to the same verb; as, *හත්තිසයකරො හත්ති සයාපි*, *hattihāro hō hatti sayāpiyate sayāpito*, *the elephant driver causes the elephant to lie down*, the first word is termed *අනුත්තම කමම*, *anuttakattā*, the second, though in the nominative by the rule before mentioned, is called *උත්තම කමම*, *uttakammam*.

When the agent is *අනුත්තම*, *anutto*, it must be in the third case, and when the object is *උත්තම*, *utto*, it must be in the first; as, *බ්‍රාහ්මණො ඔදනො පඨිට්ඨො භුත්තො භුත්තො*, *bhāṇṇa odano paṭṭivā bhūṇṇate bhutto*, *the boiled rice having been cooked by the Brahmin is eaten (by him.)*

In this example the first word is said to be *අනුත්තම කමම*, *anuttakattā*; and the second *උත්තම කමම*, *uttakammam*, *භුත්තො*, *bhūṇṇate*, is termed the principal act *පධාන ක්‍රියා*, *padhāna kṛiyā*, and *පඨිට්ඨො*, *paṭṭivā*, the secondary act, *අපධාන ක්‍රියා*, *appadhāna kṛiyā*;—*භික්ඛිතො කිත්තිතො භොජනො*, *bhikkhito kinitto bhojanō*, *භික්ඛිතො කිත්තිතො භොජනො*, *bhikkhiva kinitva bhojana*, *kriyam kattum sakkāti*, *the act of eating can be performed either by begging (food), or by purchasing (it) or in some other manner.*

Here the adverbial participles are termed *අපධාන*, *appa-*



ගමයති, *sāmidāsaṃ gāmaṃ gamayati*, or සාමිදාසෙන ගාමංගමයති, *sāmidāsena gāmaṃgamayati*, *the master sends the servant to the village*; ගුරුසිසාං ධර්මං ධොධායති, *gurusissaṃ dhammaṃ bodhayati*, or ගුරුසිසෙනා ධර්මං ධොධායති, *gurusissena dhammaṃ bodhayati*, *the teacher instructs his pupil in religious knowledge*.

Example of the use of the අකමමකවාද, *akammakadhātu*;—හත්ථාචාරාභො හත්ථං සායති හත්ථිනාචා, *hatthāroho hatthim śāyati hatthināvá*, *the elephant driver makes the elephant lie down*.

Examples of the උත්තකතතා, *uktakattā*:—ජිහ්වේජ්ජො, *jitindriyo*, *one who has subdued his passions*, viz. a muni, or priest; ආභිධම්මිකො, *ābhidhammiko*, *one who is acquainted with that part of the religion of Buddha*, which is termed අභිධම්මො, *ābhidhammo*, viz. a priest; සුදා, බදනං පටිති, *súdo odanam pacati*, *the cook cooks rice*; පුණ්ණකාරො, *puṇṇākāro*, *a man who performs good actions, a virtuous man*.

When many *katrus* are used, one of them is termed මුක්ඛො, *mukhyo*, or principal; as, සුදාච්ඡො සුදනා බදනං පාටිති, *súdajēppho sūdēna odanam pāceti*, *the principal cook causes food to be boiled or dressed by a cook*.

Here සුදාච්ඡො *súdajēppho*, is the මුක්ඛකතතා, *mukhyakattā*, being that which is immediately connected with the verb. It is also called උත්තො, *utto*, and the second noun අනුත්තකතතා, *anuttakattā*. අමාච්ඡො සුදාච්ඡො සුදනා බදනං පාටිති, *amacco sūdajēpphena sūdēna odanam pāceti*, or පාටිතී, *pācayati*, *the minister makes the principal cook cause food to be dressed by a cook*.

Here අමාච්ඡො, *amacco*, is the chief agent, and the two cooks are the subordinate agents.

When an act is performed by the agent itself, the agent is termed කමමකතතා, *kammakattā*; as, කුසලො සයමෙව භිජ්ජාතී, *kusalo sayameva bhijjate*, *the barn breaks of itself*, that is when the stone and other materials of which it is com-

posed decay and fall down of themselves, without the intervention of any other agent.

Further examples of the අනුක්‍රමණිකතා, anuttakattā;—  
 සුදෙනා ඔදනො පටියෙහි, sūdena odano paccate, *rice is dressed  
 by the cook*; පුමුණා පුණ්ණ කතං, pumunā puṇṇam katam,  
*good actions are performed by the man.*

Here සුදෙනා, sūdena, and පුමුණා, pumunā, are the අනුක්‍රමණිකතා, anuttakattā.

Examples of many අනුක්‍රමණිකතා, anuttakattā, subordi-  
 nate agents;—සුදාජ්ඣෙනා සුදෙනා ඔදනො පටියෙහි, sūda-  
 jēppheṇa sūdeno odano pacāpiyate, *the principal cook causes  
 food to be cooked by a cook*. අමාචෙනා සුදාජ්ඣෙනා සුදෙනා  
 ඔදනො පටියෙහි, amaccena sūdajēppheṇa sūdena odano  
 pacāpiyate, *the minister makes the principal cook cause food to be  
 dressed by a cook.*

When there are two acts performed by the same agent, the  
 one is termed පටිභානා ක්‍රියා, padhāna kriya, and the other අප-  
 ධානා ක්‍රියා, appadhānakriyā, and the agent is put in the third  
 case, as, බ්‍රාහ්මණෙනා භූතීර්ථ පුප්‍රාප්තො, brāhmaṇena bhutvā  
 suppyate, *the Brahman having eaten sleeps.*

Here පුප්‍රාප්තො, suppyate, is the පටිභානා, padhāna, and  
 භූතීර්ථ, bhutvā, the අපධානා ක්‍රියා, appadhānakriyā.

Examples of the උත්තාරණ, uttakarāṇa. ජනනාරකොධා  
 chinnaṭukkho, *an axe, that by which a tree is cut*, පාඨරණ, pa-  
 haraṇam, *a weapon; that by which persons are struck.*

Example of the උත්සාහපාදන, uttasāhapaḍāna. දිනන  
 ප.කො, dinnaṣunko, *he to whom tribute is given, a king*; දාකි  
 කේයො, dakkhiṇeyyo, *he to whom gifts should be made; a  
 priest.*

Example of the උත්තාරණ, uttasāhapaḍāna, විශාලපාදන.



niggaṭṭaṇṇo, *that from which men have gone forth, viz. a village:*  
 මාමා, bhīmo, *he from whom danger is apprehended, viz. a Rāk-  
 shasa.*

Examples of උත්තරාධාරො, uttādhāro. මත්තමානලො, matta-  
 mātaṅgam, *that in which furious elephants are residing, viz. a fo-  
 rest:—රුක්ඛවා, rukkhavā, that wherein are trees, viz. a country;*  
 ආසනයො, āsanam, *that on which persons sit, viz. a chair.*

Examples of the උත්තසාමි, uttasāmi, or possessive case,  
 දසබාලො, dasabalo, *he who has the strength of ten (elephants.)*  
 viz. *Budu*; වෙනිකො, veniko, *he whose science is that of playing*  
*on musical instruments, viz. a Gandhurwa.*

සමාසො, samāso, or compound terms may be formed with  
 nouns in every case, but the කිතකො, kitako, *affix*, is used in  
 all cases the possessive excepted.

The තද්ධිතො, taddhito, *affix*, is used for all cases, the කරණ  
 කරණා, and අවධි, avadhi, instrumental and ablative excepted.

The ආචරණො, ākyātam, or verb, is used with the කරණ,  
 kattu, and කම්මො, kammaṃ, or nominative and instrumental and  
 accusative case.

The different uses of the cases of nouns.

The second case is used to express acts of two kinds, volun-  
 tary and involuntary (ඉච්චිතො, icchito, and අභිච්චිතො,  
 aniechito,) on the part of the agent; as, බුද්ධං වන්දෙ, buddham  
 vande, *I worship Buddha*; ආනායත්තං භුංජි,  
 ānayattam bhuñ-  
 jati, *he eats a diminished cup (of food.)*

The above are instances of voluntary acts.

කන්තකං මග්ගි, kantakam maggi, *he treads on a thorn*; වි-  
 ඤාං විලිඳි, viṇṇaṃ vilidhi, *he swallows poison.*

These are instances of involuntary acts.

ගාමං ගාමි, රුක්ඛං වූරුද්ධාසප්පාති, gāmaṃ gāmi, rukkhā mū-  
 lamupaseppati, *going to the village, he came to a tree.* This is

an instance both of voluntary and involuntary acts, or rather of a desired and undesired object; the village being the former and the tree the latter.

The following are examples of the අකථිතකමො, akathitakammo.

හග්ගො හිනාමු එතදොවාච, bhagavá bhikkhú etadavoca, *Buddho said this to the priests*; බිරණ කළංකරොති, bíraño ka-pamkaroti, (*with*) the beru grass he makes a mat.

In these examples the priests and the beru grass are the අකථිතකමො, akathitakammo, because they have no connection with the verb.

The අකථිතකමො, akathitakammo, is to be found in verbs preceded by nouns in the second case.

There are three other sorts of කමො, kammo, viz. ජිවිතකමො, nibbatti, විකති, vikati, පත්ති, patti;—කළංකරොති, kapam karoti, *he makes straw*; කළංකරොති, kappham jhápeti, *he burns fuel (firewood)* රූපං විපසාසති, rúpa vípassati, *he beholds a figure*.

The first is an example of the ජිවිතකමො, nibbattikammam, where the object is something formed or produced.

The second is an example of the විකතිකමො, vikatikkammam, where the object is something destroyed.

The third is an example of the පත්තිකමො, pattikkammam, where the object is something beheld.

The second case is also used with words denoting a substance, a quality, or an action, and including the ideas of time and travelling; as, මාසං මාසොදුනො, másam másoduno, *fish (food) for a month*; සරදං රමණියාදි, saradam raníyanadí, *a pleasing river in the clear season*; මාසං සජ්ජායති, másam sajjáyati, *he reads (for) a month*;—යොජනං වනාරාජි, yojanam vanarájī, *a line or row in the forest, one yodun (in extent)* යොජනං දිගො පබ්බො, yojanam digho pabbato, *a mountain one yodun high*; කොසං සජ්ජායති, kosam sajjáyati, *he reads (for) a Kosa, (the dis-*

tance of 500 bows;) රුක්ඛං අනුවිජ්ජාතෙකවිච්ඡො, rukkham anuvijjota tecando, *the moon shines on the trees in succession.*

Here රුක්ඛං rukkham, is denominated the ලක්ඛණං, lakkhānam, and විච්ඡො, cando, the ලක්ඛිතඛං, lakkhitaḥham.

The preposition අනු, anu, denotes *repetition, and similar phrases*, are denominated විච්ඡා, vicchā, as are also the following where the noun is repeated, viz. ගාමො ගාමො ගම්මකෙ, gāmo gāmo gammyate, *it is said from village to village*; ගාමො ගාමො රමණකො, gāmo gāmo ramanīyo, *the villages are respectively beautiful*; ග්‍රාමෙ ග්‍රාමෙජලං, gāme gāmejalam, *water from village to village*; භාද්‍ර දෙවදත්තා මාතරමනු, śādhū devadatto mā-taramanu, *Devadatta is kind to his mother*; යද්ධත්ත මං අනුසියා තදියතු, yadhattha mamasūsiyā tamdiyatū, *if there is any thing here for or belonging to me, let it be given, or if my share is here &c.* නදි. අනුසිතා ධාරානයි, nadim anvasitā bārānaś, *Bārānais is near the river*; අනුසාරිපුත්තං පඤ්ඤාචාරිකඛු, anusāriputtam paññavā bhikkhu, *a priest inferior in learning to Sariputta.*

In the same manner the prepositions පටි, papi, පරි, pari and අභි, abhi, are joined to nouns in the second case, to express different relations.

Sometimes the second case is used instead of the sixth; as, තංකොපනාගවතං, tamkopaṇabagavantam, this has the same acceptation; as, තස්ස භගවතො, tassa bhagavato, *that Buddha's.*

The second case is used in construction with අන්තරා, antarā, අන්තො, anto, අතීරා, tiro, අභිතො, abhito, පරිතො, parito, පටිතො, papibhā, &c. as, අන්තරාලිකාලං, antarācanālandam, *and within the Wihara called Nālanda*; අන්තාරම්, antoraḥpham, *within the country*; තීරාරම්, tiroraḥpham, *outside of the country*; අභිතොගාමං පරිතොගාමං, abhitogāmaṁ parito gāmaṁ, *round about the village*; උපමා මං පටිනාහි, upamāmaṁ papibhāti, *the comparison or simile is understood by me.*

The second case is sometimes used instead of the third; the

seventh, the fourth, and the fifth; as, මංඤ්චසසී, maññā-ladissati, *he will not speak with me*; පුබ්බන්හසමයං භිදානං ච, pubbañha samayam nivāsetvā, *having dressed in the forenoon*.

The verbs වස, vasa, *to dwell*; සි, si, *to rest*; ආස, āsa, *to sit*; ධි, phā, *to stand*; විස, visa, *to enter*, when preceded by the prepositions උප, upa, අනු, anu, අධි, adhi, ආ, ā, අහි, abhi, භි, ni, require to be connected with a noun in the second case, as, ගාම.උපවසති අනුවසති අධිවසති ආවසති, gāmaṃ upava-sati anuvasati adhivasati āvasati, *he dwells by, or with, after, over, or at the village*; ගාම.අධිවසතෙ අධිසිඨති අභිනිවසති අහිනිවසති, gāmaṃ adhisete adhitipphati ajjhāvasati abhinivasi, *he rests, stands, dwells, in the village, or enters therein*.

Verbs of drinking and of moving, govern a noun in the second case; as, නදි.පිවති, nadimpivati, *he drinks (in) the river*; ගාම.චරති, gāmaṃ carati, *he walks in (the) village*; පඤ්ඤා.වේදිතං, paññārocemitaṃ, *I will tell thee afterwards*; පුබ්බන්හං, pubbhenagāmaṃ, *in the forepart of the village*.

The above are examples of the second case, used instead of the fourth and fifth.

Words called ක්‍රියාවිෂයනා, kriyāvisesanaṃ, which though nouns, frequently answer to adverbs in English, are put in the second case; as, සුඛං.සෙති, sukhamseti, *he sleeps well, or at his ease*.

ක්‍රියාවිෂයනා, kriyāvisesanaṃ, are a class of words which can be connected with භූ, bhū, *to be*; කර, kara, *to do*; and all other verbs as in the above instance;—සුඛං.සයනාං කරොති, sukhamsayanam kareti, is synonymous to සුඛං.සෙති, sukhamseti, and සුඛං, sukham, in that example is the විෂයනා, visesanaṃ, *to do*සනා, sayanaṃ, and in the neuter gender.

All words coming under the denomination of ක්‍රියාවිෂයනා, kriyāvisesanaṃ, must be in the singular number and in the neuter gender; as, භික්ඛුසුඛං.පිඨො, bhikkhusukhaṃ phito, *the priests were in a state of comfort*.

That which is the agent of a verb whether කමමය, *kammattam*, *active*, or අත්තමය, *attattham*, *neuter*, is termed කරනු, *kattu*; as, සුදෙන ඵලෙයං කමමිති ඔදනො පටිනෙ, *sūdena thālyam kapphehi odano paccate*, *food is cooked by the cook in a pot with fuel*; රඤ්ඤාපාසාද පාදෙහි සිටිනෙ, *rañña pásāda pádehi phiyate*, *the king stands on his feet in the palace*.

In the above examples පටිනෙ, *paccate*, is the කමමය, *kammattam*, and සිටිනෙ, *phiyate*, the අත්තමය ක්‍රියා, *attattha-kriyá*.

### The third case.

The implement or instrument with which an action is performed is put in the third or implementive case, which is then denominated කරණ, *karanam*.

The කරණ, *karanam*, is of two kinds, බාහ්‍ය, *bāhya*, and අජිහත්තික, *ajjhattiko*; as, දත්තෙන විජි. ලුනාසි, *dāttena víjīm lunāti*, *he cuts paddy with a sickle*; නෙතෙන චක්ඛු, *nettena cādam ikkhatte*, *he beholds the moon with the eye*.

In the above examples දත්තෙන, *dāttena*, is the බාහ්‍යකරණ, *bāhyakaranam*, or extraneous implementive case, and නෙතෙන, *nettena*, is the අජිහත්තික කරණ, *ajjhattikakaranam*. සහ, *saha*, අලං, *alam*, කිං, *kim*, and some other words when used in construction with a noun, govern the third case; as, පුත්තෙන සහවුත්තිඵලාධනංවා, *puttēna sahavutti thūlo-dhanamvā*; the සහ, *saha*, in the above example may be optionally omitted; අලංකවාසන, *alamtevāsena*, *thou has dwelt long enough*, or *of his dwelling there has been enough*, කිංකර උන්, *kimtejapāji*, *what has thou to do with curled hair*.

Nouns signifying the means by which any purpose is accomplished are put in the third case; as, ආනනාචසති, *annena vasati*, *he lives by means of food*.

The third case is sometimes used instead of the seventh; as, දූෂකෙනාමි, *pubbena gāman*, *in the fore part of the village*. //

The place of bodily infirmities is put in the third case ; as, අක්ඛිනාකාණො, akkhiṇākāṇo, *blind with one eye.*

The person or thing with which another is connected or associated, or by which it is distinguished, is also put in the third case ; as, ගොතෙතන ගොතමො, gottetana gotamo, *by family a Gotama.*

The third case is sometimes used instead of the second ; as, තිලෙඤ්චපඤ්ඤි, tileḥi vapati, *he sows (with) Tala seed.*

Sometimes the third case is used instead of the fifth ; as, සුමුත්තා මයං තෙන මහාසම්මානෙන, sumuttā mayam tena mahā-samanena, *we have escaped from that Buddha.*

Sometimes it is used instead of the first case ; as, අත්තනාච අත්තනා.සම්මනෙති, attanāva attānam sammanni, *by himself he knows himself*, or in other words, *he knows himself.*

The third case is used to express the habitual possession of any thing ; as, පරිබාජකං තිදංඤිතං අද්දකඛි, paribbājakam ti-danḥena addakkhi, *he saw a pilgrim with a stick having three points*

The third case is used to express what is termed ක්‍රියාව වේගය, kṛiyāpavagge, *that which is done with rapidity* ; as, එකා හෙනෙව ඛාරානාසි.පානාසි, ekā heneva bārānasipāyāsi, *he went with one day to Bārānasi, (that is, in one day.)*

It is also used to express likeness ; as, මාතරාසමො, mātārā-samo, *like (with) the mother* : and time, as, කාලෙන ධම්මසවානං, kālena dhamma savanam, *the hearing of a religious discourse with time, (that is in time, or at the proper time.)*

පුබ්බො, pubbo, and some other words of similar import, govern a noun in the third case ; as, මාසෙනපුබ්බො, māsenapubbo, *a month ago* ; යෙභ්භුය්‍යෙන උපසංකමිත්තද්දි, yebbhūyyena upasa-kamittiyādi, *he approaches frequently.*

#### The fourth case.

Words are put in the fourth case when they denote objects to, towards, for, at, or against, which any thing is done or intended ; as, සම්මාදාසු චිට්ඨං දදාති, sammādaasu cīvaram dadāti, *he gives*

a priestly garment to a priest; සමනස්ස රොට්ඨෙ සඩ්ඨි, sama-naassa rocate saccam, truth is pleasant to a priest; යග්නදත්තස්ස ජතං ධාරෙස්ස, yaññadattassa chattam dhārayate, he holds an umbrella to Yagnyadattu.

Words termed අනිරූප, anirūpa, අනුමාන, anumantu, and ආරාධනා, árádakattá, require to be constructed with a noun in the fourth case; as, රුක්ඛස්ස ජලංදෙති, rukkhassa jalamdeti, he gives water to the tree; බික්ඛුනො ජලංදෙති, bikkhu-no jalamdeti, he gives water to the priest, අත්ථිනො ජලංදෙති, atthino jalamdeti, he gives water to the beggar.

Verbs of praising &c. govern a noun in the fourth case. These verbs are termed සිලාඝාදී, silāghādi; as, බුද්ධස්ස සිලාඝාතෙ, buddhassa silaghate, he praises Buddha; හනුතෙතුං, hanutetūyham, he conceals (it) from thee, (literally to thee) උපතිස්සෙස්ස සක්‍යපුත්තානං, upatippheyya sakkyaputtānam, he waits on the sons of Sakya; තුංසං සපාතෙ, tūyham sapate, he swears to thee; සුචරිතං භාරෙස්ස, suvannamtedhārayate, he owes to thee gold; සමිධානං පිහයන්තිදලිද්ධො, samiddhānam piḥayan-tidaliddo, the poor are fond of the rich; තස්ස කුජ්ඣති, tassa kujjhati, he is angry at him; දුහයති දිසානං මග්ගො, duhayati disānam meggho, the rains destroys the regions; භික්ඛානං ඉස්සන්ති සමානං, titthiyā issanti samanānam, the Tertakas (or persons professing the Braminical faith,) envy the Samanas (or priests of the Budhuist faith); දුජ්ජනං ගුණවත්තං උසුයන්ති, dujjanā guṇavantā usūyanti, the wicked detest (to) the virtuous; ආරාධො මම රාජාං, árádhome rañño rájānamvā, my request is to the king, or the kings; ආයස්මකො උපසම්පදාපෙක්ඛො උපසම්පදා ආයස්මකො, áyasmato upasampadápekho upatisso áyasmantamvā, Upatissa is desirous of conferring the office of උපසම්පදා, upasampadá, on the aged person.

In both the preceding examples the noun is likewise in the second case.

In the following example the second case is used instead of

the fourth; *භගවා භික්ඛු ඵඤ්ඤාං, bhagavā bhikkhū etadavoca, Buddho said this to the priests.*

*භික්ඛුහතවංහා පටිඤ්ඤාසු. ආසු භාජාති, bhikkhu bhagava-to paccassosum āsunanti, the priests listened, (or listen attentively) to Buddho.*

The first verb is compounded of the prepositions *පටි, pati,* and *අ, a,* and the root *සු, su;* the second has the preposition *ආ, ā,* prefixed to the same root; *භික්ඛු ජනං ධම්මං ඡාචෙති, bhikkhū janam dhammam śāveti, the priests cause the people to hear a religious discourse.* In the above example the second case *ජනං, janam,* is used instead of the fourth. *භික්ඛුංහා ජංහා අනුගිණාති පටිගිණාති, bhikkhuno jano anugināti patiginiāti, the people permit (to) the priest.*

Verbs of declaring, informing, or announcing, &c. require a noun in the fourth case; as, *ආමන්තයාමිවො, āmantayāmi vo, I declare to you.*

Words termed *තදත්ථං, tadattham,* govern a noun in the fourth case; as, *යුද්ධාය සන්නද්ධො, yuddhāya sannaddho, armed for battle.*

Words termed *තුමත්ථං, tumattham,* that is words having the same meaning, as if the affix *තු* were subjoined to them, are put in the fourth case; as, *ලොකානුකම්පාය, lokānukampāya, through compassion for the world*

Here *අනුකම්පාය, anukampāya,* being in the fourth case is equivalent to *අනුකම්පිතං, anukampitum.*

Words termed *අලංකාර, alamattam,* or verbs connected with *අලං, alam,* must be in the fourth case; as, *අලංකාරොක්ඛාසොක්ඛාසො අරහතිවා, alamamallo mallassa mallassa arahativā, a warrior is fit for a warrior (viz. a match for him.) අලං මෙ සුවං ජානාමි, alam me suvaññena, to me there is a gold enough.*

In the first example the word *අලං alam,* denotes *fitness,* and in the second rejection, as *a declaration that enough has been re-*



ceived implies the rejection of any further quantity that might be offered.

The verb **චක්ඛාමි**, *maṇa*, to think, esteem or look upon, governs a noun in the fourth case, provided that noun denote an intimate substance and disrespect be intended, as, **චක්ඛාමි ඔබ්බෙහි**, *kapphaṣa tvam maṇṇi*, I look upon thee as (literally for) a stick, or log.

But the second case is used in the following examples; as, **චක්ඛාමි ඔබ්බෙහි**, *gaddhabham tvam maṇṇi*, I look upon thee as an ass; **චක්ඛාමි ඔබ්බෙහි**, *suvaṇṇam tvam maṇṇi*, I look upon thee as gold.

Verbs of motion may either govern the fourth or the second case; as, **ගාමස්ථානංගා ගාමංගොච්ඡා**, *gāmasagato gāmaṅgaratovā*, gone to the village.

Verbs of blessing or praying for, govern a noun in the fourth case; as, **ගුණංගා භවං භද්දං භුතු**, *bhavato bhaddam bhutu*, may good happen to you, Sir.

Verbs denoting election or unanimous choice, govern a noun in the fourth case; as, **ගාමස්ථානංගා ගාමංගොච්ඡා**, *gāmasagato gāmaṅgaratovā*, the choice or consent of many is agreeable to me.

**භීයං**, *bhīyo*, much, governs a noun in the fourth case; as, **භීයංගා මත්තාය**, *bhīyaso mattāya*, in great measure.

Sometimes the fourth case is used instead of the seventh; as, **භවංගා භවංගොච්ඡා**, *bhavāṃ bhavāṅgaratovā*, I will explain to thee; **භවංගා භවංගොච්ඡා**, *upamaṃ te karissāmi*, I will give thee an example.

Certain words used in salutation, govern a noun in the fourth case; as, **භවංගා භවංගොච්ඡා**, *namo te*, salutation to thee; **භවංගා භවංගොච්ඡා**, *sotthi piyānaṃ*, health to the people; **භවංගා භවංගොච්ඡා**, *avāgataṃ*, a good journey to thee.

The interrogation **කිං**, *kim*, in some constructions governs a noun in the fourth case; as, **කිං භවංගොච්ඡා**, *kim vipparisāraya*, what (occasion) for regret.

*The fifth case.*

Words are put in the fifth or proper ablative case, wherever separation is implied, as when in English the preposition *from* is put before a noun. The object when a *fear or danger proceeds or is apprehended* is also put in the fifth case, as is the person or thing from which any thing is taken; as, ගාමාපොපන්ති, gāmaapenti, *they go from the village*; චොරානායන්ති, corābhāyanti, *they are afraid of a thief*, උපායාසාසකො ධර්මාසාසකො, upājjhāyā sikkham ganhāti, *he takes instruction from the teacher*; උපායාසාසකො ධර්මාසාසකො, upājjhāyambhā adhiyate, *he reads or learns to read from the teacher*.

In the use of words importing separation from an object in motion, or from an object at rest, චලො, calo, and අචලො, acalo, the object is put in the fifth case; as, අසාධාවතො පොසොපතෙ, assādhāvato posopate, *the man falls from a horse running*; රුක්ඛා පලං පතෙ, rukkhā palam pate, *the fruit falls from the tree*.

When the preposition පරා, parā, is prefixed to the root ජි, ji, *to conquer*, the noun in construction must be put in the fifth case: as, බුද්ධො පරාජයන්ති බුද්ධාසාසකා, buddhasmā parājenti aññatitthiyā, *persons of a different faith cannot prevail over Buddha*.

But if the second case be used in construction with the same, the superiority of the agents is indicated; as, වීරො පරාජයන්ති විරො, repum parājavati vīro, *the brave man subdues his enemies*.

When the preposition ප, pa, is prefixed to the root ඉ, so as to form a word signifying *origin without separation*. The noun used in construction must be put in the fifth case; as, අනාවතන්ති ගංගා, anavatattamhā mahāsarā pabbhavanti, *from (the lake) Anawatatta the great rivers proceed*.

In like manner the root ජ, jā, denoting *origin*, requires a noun in the fifth case; as, පෙමානාසාසකො භයං, pemato jāyate bhayam, *fear originates in affection, or proceeds from affection*.

Verbs implying *contempt or disinclination*, require a noun in

the fifth case; as, අධ්මා විදුර්භංග, *adhammá jigucchate*, *he despises acts of injustice*; අධ්මා පමාජ්ඣ, *adhammá pamajjati*, *he is disinclined to or averse to acts of injustice*.

Some nouns require to be construed with another in the fifth case; as, තතොප්පභුතී, *tatoppabhuti*, *thenceforward*; යතොසරාමී, *yatosarāmi*, *from what time I remember*.

The pronoun අසුද්ද, *añña*, likewise, requires in some constructions a noun in the fifth case; as, භාසුද්දංගුකං, *paññādukkha*, *there is nothing but affliction*, or *there is no other thing than affliction*. භින්නොදෙවදත්තා, *bhinto devadattā*, *separated from Devadatto*.

Some prepositions govern a noun in the fifth case; as, අපාසාලාය චාන්තික, *apasālaya śyanti wānija*, *merchants come from the hall*; ආබ්‍රහ්මලොකා අබ්‍රහ්මලොක, *ābrahmalokā abrahmaloka*, *it ascends to or as far as Brahma loka*.

Nouns in construction with the preposition පති, *pati*, in the acceptation of similarity, barter or exchange, are put in the fifth case; as, බුද්ධස්මා පති සාරිපුත්තො, *buddhasmā pati sārīputto*, *Sariputto is like Buddho*: in which instance the lesser is compared to the greater object; සතමස්ස තෙලස්මා පදද, *satamassa telasmā padadāti*, *he gives to him clarified butter in exchange for oil*.

The fifth case is said to be කාරකමාජ්ඣ, *kāra-kamajjhe*, in the following example; ලුද්ධකො ඉතො පක්කස්මා විසුද්ධක, *luddhako ito pakkhasmā migam vijjhati*, *the huntsman on the fifteenth day from this time, will shoot deer*; ලුද්ධකො ඉතොකොසොකොසා කුරුමා විසුද්ධක, *luddako itokosa kuñjaram vijjati*, *the huntsman at the distance of a call from hence shoots an elephant*.

Example of a noun in the fifth case, between two verbs; අජා විසුද්ධකො පක්කස්මා විසුද්ධක, *ajja vijjitvā pakkhasmā vijjhati*, *having shot to day, he will shoot on the fifteenth day of the moon*.

Nouns in construction with adverbs are sometimes put in

the fifth, sometimes in the second and sometimes in the third case; as, රහිතා මාතූජා මාතූජෙන වා, *rahitā mātujā mātujam mātujena vā*, *without being born of a mother*; ථෙසසද්ධම්මා සම්මා සම්මමුභ වා, *the saddhammā saddhammam saddhammena vā*, *without religious knowledge or teaching*; භාණ්ඩාලාංකජිනා, *nāṇakulā pabbajitā*, *becomes pretexts, from various families*, අරිභෙසි භූථිකවායා, *ariyehi pathagevāyam*, *he has separated himself from the priest.*

Verbs signifying preservation, &c. are construed with a noun in the fifth case; as, දවුණො සිතාල රක්කන්ති කෙත්තො, *ucchuto sigāle rakkhanti khetto*, *they keep the jackalls from the field of sugar canes*; යව්ව පව්වකටොතිනාවා කෙත්තො, *yavā papisedhenti gāvo khetto*, *they keep the cattle from or out of the field of corn.*

But verbs implying preservation do not always require the fifth case in construction; as, භතකො යව්ව රක්කති, *bhatako yavam rakkhati*, *the servant watches over the corn.*

The object of dislike or aversion is put in the fifth case; as, දුට්ඨිකායා අභිධාරකි සිංහො, *upajjhāyā atthandhārayati siṃso*, *the pupil conceals himself from his master.*

In the following example the seventh case is substituted for the fifth; as, ජෙතවනො අනාරාධිතො, *jetawane antarahito*, *he has concealed himself from the garden of Jeta*, (that is from the persons residing in that garden;) or rather *he has disappeared from the garden of Jeta.*

Words implying distance, require a noun either in the fifth case, or in the second case, or in the third; as, දුරො ආගමිති දුරො දුරො යව්ව, *dūrato āgammā dūram dūrenavā*, *having come from afar*; ආරකාන මොග්ඝ පුරිසා ධම්මවිනායා ධම්මවිනායො ධම්මවිනායො, *ārakā te mogha purisā dhammavināyā dhammavināyā dhammavināyā*, *those vain (or silly) men are far from the religious precepts of Buddha.*

Words implying nearness are also construed with a noun in the second, third, and fifth case, as, සමිථං භාසාමාසාමිථං භාසාමාසාමිථං, *samīṭhaṃ bhāsamāsamīṭhaṃ bhāsamāsamīṭhaṃ*, *they speak to each other in a friendly manner.*

වා, *sumipam gáma gáman gámenawá, near to the village.*

Words signifying the distance between places or times, are construed with a noun in the fifth case; as, මධුරාය චතුසුකසා, *madhurāya catusuojānessu sankassam, from Madura is four yoduns is Sankassa (that is Sankassa is four yoduns from Madura;)* ඉකාචකවුත්තකා, *iko kanawuti kappamattake, ninety one kalpes from this time.*

Sometimes the fifth case is substituted for the participial affix වා, *twá*: as, පාසාදාසං, *pásádāsaṅkameyya, he goes up to the palace*; instead of පාසාදං, *pásādāsaṅkameyya*; ආසනාථස්ථාය, *āsanaṭṭhāyā upphabeyya, he rises from his seat*, instead of ආසනාසිටි, *āsanaṭṭhāyā upphabeyya*.

Words signifying a particular region or quarter require a noun in the fifth case; as, පුරාධිමංගලා, *puratthimato avicito upari, on the east above Amichi.*

The object of comparison is put in the fifth case, in construction with adjectives for which the word *than* is used in English. This is called විකාශ, *wibāge, discrimination or distinction*; as, යතොපකතො, *yato paṇṭatāro, more eminent than any one.*

Words signifying restraint or refraining from, govern a noun in the fifth case; as, ගාමධම්මා, *gāmadhammā wirati, he abstains from fornication.*

Words signifying purity, සුද්ධත්ථ, *suddhatthe*, also require a noun in the fifth case; as, මාතීපා, *mátito suddho, pure from the mother (that is, by the mother's side;)*—පමොචාත්ථ, *pamocanatthe*, or words signifying escape or deliverance from any thing, govern nouns in the fifth case; as, මුත්තංගා, *muttonāra bandhanā, escaped from the bonds of sin.*

හෙතෙස, *hettwatthe*, words used in a causal signification, are put in the fifth case; as, කසමා, *kaṣmā hetunā, on what account, or for what cause*; but they may also be put in the second, third, and fourth cases; as, කිංකරා, *kimkāra-*

NAM, *කෙනෙහෙතුනා*, kenahetuná, *කිසිසහෙතු*, kissahetu, *for what cause*; විවිත්තෙත්ථ, wi.vittatthe, words signifying *separation* govern a noun in the fifth case; as, විවිච්චකාමෙහි, wi.wiccewakámehi, *separate from sensuality*;—පමානෙත්ථ, pamánatthe, words denoting *measure of distance* are put in the fifth case; as, දිග්ඝසානව චිදත්ථෙයා, dighaso nawa widattiyo, *nine spans in length*;—පුබ්බෙයානෙ, pubbhayoge, words in connection with පුබ්බ, pubbha, are put in the fifth case; as, පුබ්බවසංථාධා, pubbhewasambodá, *before the attainment of the wisdom of Buddho*; බන්ධනෙත්ථ, bandhanatthe, words importing *the being bound or obliged*, govern nouns in the fifth case, and sometimes in the third; as, සතසොධංඛො සතෙනවා, sata-samá satenawá, *bound for a hundred (pieces of money,)* that is *in the sum of one hundred*;—ගුණාවචනෙ, gunawacane, words implying *a particular quality*, govern nouns in the fifth case; as, ඉසාරියා ජනං රක්ඛත්ථාජ, issariyá janam rakkhati rájá, *the king preserves the people by the influence of his prosperity*.

In some cases where a question is asked, or an explanation given, the fifth case is substituted for the participial affix *කා*, twá, and sometimes the second and third; as, අභිධම්මා පුච්ඡන්ති අභිධම්මං. අභිධම්මෙනවා, abhidhammá pucchanti abhidhammam abhidhammenavá, *they enquire after having heard religious discourse*, instead of අභිධම්මං සුචාපුච්ඡන්ති අභිධම්මං ධම්මානවා, abhidhammam sutvápuccanti abhidhamme þhatvává. අභිධම්මා ආරාධන්ති අභිධම්මං. අභිධම්මෙනවා, abhidhamma kathayanti abhidhammam abhidhammenavá, *after learning by heart or being established in religious doctrine they give an explanation of it*, instead of අභිධම්මං පටිච්ඡා ආරාධන්ති අභිධම්මං ධම්මානවා, abhidhammam paþhitvá katayanti abhidhamme þhatvává.

චොකත්ථ, thokatthe, words implying *smallness or insignificance*, are put either in fifth or third case; as, චොකා මුඛසි චොකෙනවා, thoká muccati thokenavá, *he escapes for a small matter*.

*The sixth case.*

The sixth case is the genitive. When two words come together of different meanings, not bearing a certain relation to each other, one of them is put in the genitive case; as, *භික්කුනො විවරං*, bhikkuno cīvaram, *the garment of the priest*; *නගරාසා සමීපං*, nāgarassa samīpam, *in the vicinity of the city*; *සුවර්ණසාරාසී*, suvaṇṇassarāsī, *a heap of gold*; *රුක්ඛස්සාසකා*, rukkhassasā-kha, *the branch of a tree*.

The first examples is termed *යස්සයං*, yassayaṃ, *that which belongs to any one*; the second, *සාමී*, sāmī, *lordship or superiority*; the third *සමීපා*, samīpo, *proximity*; the fourth, *සමුභො*, samūho, *multitude*; the fifth, *අවයවො*, avayavo, *member or integral part*.

The sixth case is likewise used in other constructions,—*භෙදාසාදානං*, hetuyoge, *a causal connection*; as, *බුද්ධස්සාහෙතු*, buddhassahetu, *by means of Buddha*.

*සද්ධිසමෙ*, sadisatthe, words implying *equality or likeness*; as, *පිතූස්ස සද්ධිසො*, pitussa sadiso, *like the father*.

*අන්තප්පාදානං*, antappaccaya yoge,—in connection with words terminated by the affix *අන්තො*, anto; as, *මුසාවාදස්ස මත්තප්පා*, musāvādaṣṣa ottappam, *the fear of falsehood*.

*ගුණාසාදානං*, gunayoge,—in connection with words importing *a quality*; as, *පාඨස්සාදානං පටිපාටිකා*, paṭṭhāyā paṭubhāvo, *the skill of wisdom*; (that is *derived from wisdom*.)

*සුඛිතං*, suḷitathe,—words implying *fullness or completion*; *පාලානං පිරිතො*, palānam titto, *filled with fruit*; *පුරාණීරස්ස සුවර්ණස්ස*, pūraṇ hiraṇja suvaṇṇassa, *full of unwrought and wrought gold*.

*චිත්තප්පාදානං*, nīpātantara yoge,—in connection with words having a medial term indeclinable; as, *වසලස්සාකත්වා*, vasalassakatvā, *having made him an outcast*.

*කාලෙ*, kāle,—words denoting *time*; as, *මාසස්ස විකම්බන්තු*, māsaṣṣa dvikkhattum bhujjati, *he eats twice a month*.

Words in connection with the root रुज्, *ruja*, to pain or ache; as, *देवदत्तास्य रुजति*, *devattassa rujati*, *Dewadatta is pained, or suffers pain.*

*वत्तमणे तायगे कट्टारि*, *vattamāṇe tayoge kattari*, in construction with words having the participial affix *ण*, but used as verbal nouns; as, *रत्तिं सममतो*, *raṭṭiṇo sammato*, *the consent of the king.*

The genitive case is also applied in the following instances viz. *जान्या जानको*, *jannya janako*, in connecting the production with the produce; *वाचो वाचको*, *vācayo vācako*, the speech with the speaker; *विकारो विकारी*, *vikāro vikāriya*, the species with the genus; *परिमणो परमेय्य*, *parimāṇa parameyya*, the measure with that which is measured; *पुरा पुरितब्बो*, *purana pūritabbo*, that which fills and that which is filled; as, *रत्तिं पुत्तो*, *raṭṭiṇā putto*, the king's son; *सद्दसात्थो*, *saddassattho*, the meaning of a word; *खिरासो विकारो*, *khīrasa vikāro*, buttermilk or curds; *तिलाणां मुप्पि*, *tilāṇaṃ muṃphi*, a handfull of Tila seed; *वससां ततिये मासे*, *vassāṇaṃ tatiye māse*, the third month of the year.

Where property is implied the noun may be either in the sixth or in the seventh case; as, *गोणां सो*, *gonāṇaṃ sō*, *the oxen.*

*निदधारणे*, *niddhārane*. Words implying separation, or singling out of a multitude are put either in the sixth or seventh case; as, *नाराणां कट्ठी*, *nāraṇaṃ katthiyo*, amongst men the Kattria is most valiant; *कण्ठागव्यानां काला*, *kaṇṭhāgāvināṃ kālā*, amongst cows the black cow is that which gives most milk; *पथिकानां धावन्ति*, *pathikāṇaṃ dhāvanti*, amongst travellers the running messenger (or he who travels post,) is the quickest; *ब्रह्मण्यो*, *brāhmaṇyō*, amongst Brahmins Dewadatta is the (most) learned.



In some instances the seventh case is substituted for the first, as well as for the sixth case; as, ඉදම්පියා හොඳි සිලසම්, *idampissa hoti sīlasmim*, *this is his mode of observing precepts.*

When *disregard* is intended the noun is put sometimes in the sixth and sometimes in the seventh case; as, රුදන්තා දරකයා පබ්බජි, *rudantaśmim dārake pabbaji*, or රුදන්තා දරකෙ පබ්බජි, *rudantaśmim dārake pabbaji*, *he became a priest whilst the child was crying, or disregarding the weeping of the child.*

Sometimes the sixth case is used instead of the third or seventh; as, පුප්ඵාසා බුද්ධාය ඥානායකා, *pupphassa buddham yajati*, *he worships Buddho with a flower offering, (or wakes an offering of flowers to Buddho)*

කිමලමාත්ත, *kimalamatthe*, the adverbs කිම, *kim*, *what?* and අලං, *alam*, *enough*, *hold!* may govern a noun in the sixth case, instead of the third or seventh; කිම තසා, *kim tassa*, *what by him*; තසා අලං, *tassa alam*, *enough by him.*

In the following example the sixth is used instead of the seventh case; as, කුසලා නටන කියා, *kusalā nacca gītassa*, *skilled in dancing and singing.*

Words followed by others having the affixes ත, *ta*, or තබ, *tabba*, subjoined are put in the third, and cannot be put in the sixth case; as, දෙසිමොමො, *desita mayā*, *preached by me*; තබා භික්ඛුන්හි සික්ඛා, *tabbā bhikkhunhi sikkhā*, *religious precepts should be observed by priestesses.*

The sixth case is sometimes used instead of the second or fifth; as, කර්මයා කර්මාකරො, *kammassa kattāro*, *the doers of an act*; මානසා සරති, *mānussa sarati*, *he remembers his month*; පිතූසා ඉච්ඡති, *pītussa icchati*, *he longs for his father*; දෙයා දායති, *telassa dayati*, *he gives oil*; දැකියා පාතිකුරුතෙ, *udakasso patikurute*, *he purifies the water, or makes it good*; සබ්බො සසනා දම්සා, *sabbe tasanā dāṇḍassa*, *all afraid of punishment.*

Words to which the affixes තවන්ත, *tavantu*, තාවි, *tāvi*, ඩා, *tvā*, ආන, *āna*, මාන, *māna*, නූත, *nuka*, &c. are sub-

joined govern nouns in the second case, and never in the sixth; as, රථකතා කතාරි කරානා කරමානා, *rathakāṭa kātāri karāṇa karumaṇa*, *having constructed the carriage, the person by whom the carriage has been made, the person (employed in) making the carriage*; පසභේද, *pasavo*, or පසභේද නාශකා, *pasave ghaṭako*, *the destroyer of four footed beasts*.

When a noun with a කීතක, *kitaka* affix comes in connection with two nouns one of which is the agent and the other the object,—the agent is not put in the sixth case, but the object is; as, අරජකෙනා අරජකෙනා දන්තානාංගයා, *arajakēṇa vatthāṇaṃrāgo*, *the dying of cloth, by a person not a dyer, is wonderful*

### The Seventh Case.

The seventh case is the *locative*, and is used in various acceptations, but more particularly in those denoting *the place of any action or passion*. It is also termed ඔකසකාරකේ, *okāsakārakē*.

The acceptations in which the seventh case is chiefly used are—1. ඔපසිලෙසික, *opasilesika*, *clinging to, or adhering to, in or within, or upon*; as, ගවෙසුචාරී, *ghapheṣuvāri*, *water in the pots*.—2. විසය, *visaya*, *place*; as, සලිල මලා, *salile macchā*, *fish of the water*.—3. අභ්‍යාස, *abhyāsa*, *by or near*; as, නදිය සසා, *nadiyam saṣṣam*, *the corn near the river*.—4. ව්‍යාපික, *vyāpika*, *that which is spread through any thing*; as, තිලසුතල, *tilasutelāṃ*, *oil in the Tila seeds*.

The seventh case is sometimes substituted for the කම්ම, *kamma*, (second case,) කරා, *karana*, (third case,) and භිමිතා, *nimitta*, or casual case; as, බාහසුගහෙත්වා බුද්ධන දුම්බිතා, *bāhāsugahetvā buddhani cumbitvā*, *having taken (his) hands and having kissed (his) head*; භික්ෂුසු අභිවාදනා, *bhikkhusu abhivādenti*, *they salute the priests*; පාතසුපිට්ඨාය වරතා, *pattesu piṇḍāya caranti*, *they walk about for alms with their*

*begging cups*; කුඤ්ඤා දන්තෙසු කඤ්ඤාතො,\* kuñjaro dantesu haññate, *the elephant destroys with his trunks*;

The seventh case is substituted sometimes for the fourth; as, සාග්ගදිනා, saghedinnam, *given to the priest*.

Sometimes also for the fifth; as, කදලිත්තරං රක්කති, kada-lisu gajam rakkhati, *they keep the elephant from the plantain trees*.

A noun with its attributives is put in the seventh case in construction with another word, where it is intended to express coeval or subsequent action; as, පුබ්භත සමයෙ ගංභා, pub-banḥa samaye gato, *he went early in the morning*; සංඝස්ස භොජිය මානෙසු ගංභා, saṃghesu bhojeeya mānesu gato, *he went whilst the priests were eating*.

Prepositions අධි, adhi, and උප, upa, give the words to which they are prefixed the sense of the seventh case; as, උප නිකායස්ස කහපනා, upanikkhassa kaḥāpanam, *a kahapana (coin) is worth more than a nikkha*; අධිබ්‍රාහ්මදාතො පාඨ්ඤ්ඤා, adhibrahmadatto paññā, *the people of Panchāla are subject to Brahmadatta*; අධිදේවස්ස බ්‍රහ්මා, adhidevesu buddho, *Buddho is the chief of the Devātās*.

Words having the signification of මනිත, manñita, *pleased*, උසුක, ussuka, *diligent, or zealous*, govern nouns in the seventh and third cases; as, ඥානෙන පසිදිතො ඥානසම්චාරා, ñānena pasidito ñānasmimvā, *pleased with wisdom*; ඥානෙන උසුකො ඥානසම්චාරා, ñānena ussuko ñānasmimvā, *diligent in (acquiring) wisdom*.

\* The difference between the කරණ, karaṇa, and නිමිත්ත, ni-mitta, case, seems to be that the former denotes extraneous instrumentality, and the latter the operation of an instrument immediately connected with the agent as the tusks of an elephant, the hand of a man, &c.

THE END.



# PALI VERBS.

| බාතු.<br>Root. | පිටපත්.<br>Translation. | භූෂ.<br>Verb.                                  |
|----------------|-------------------------|------------------------------------------------|
| භූ             | භූතායං                  | භවති, <i>he is.</i>                            |
| භූ             | භූතායං                  | භවති, <i>he cooks.</i>                         |
| ගම             | ගතිමිති                 | ගච්ඡති ගමෙති, <i>he goes.</i>                  |
| ගම             | ගතිමිති                 | ගමෙති, <i>he goes.</i>                         |
| සිලොක          | සංගාතෙ                  | සිලෙකෙති, <i>he collects.</i>                  |
| සක             | සංකායං                  | සංකායී, <i>he doubts.</i>                      |
| ගුහ            | ගුහෙ                    | ගුහෙති, <i>he takes.</i>                       |
| වක             | වකෙ                     | වකෙති, <i>he takes.</i>                        |
| කෙ             | කෙ                      | කෙති, <i>he sounds (the voice.)</i>            |
| අක             | අකෙ                     | අකෙති, <i>he regards.</i>                      |
| භූ             | භූතායං                  | භූතායී, <i>it sounds.</i>                      |
| වංක            | වංකෙ                    | වංකෙති, <i>he bends.</i>                       |
| මධ             | මධෙ                     | මධෙති, <i>he adorns.</i>                       |
| වක             | වකෙ                     | වකෙති, <i>he bends.</i>                        |
| සක්ක           | ගතෙ                     | සක්කෙති, <i>he goes.</i>                       |
| වක             | ගතෙ                     | වකෙති, <i>he goes.</i>                         |
| කක             | ඵලිතෙ                   | ඵලෙති, <i>he beautifies</i>                    |
| කක             | විචක්කමෙ                | චක්කෙති, <i>he thinks.</i>                     |
| අග්ග           | ගග්ග or කෙට්ටෙ          | අග්ගෙති, <i>he goes, also he bends</i>         |
| ලග             | කෙ                      | ලග්ගෙති, <i>he adheres.</i>                    |
| මග             | පසෙ                     | මග්ගෙති, <i>he seeks.</i>                      |
| අග්ග           | ගග්ගෙ                   | අග්ගෙති, <i>he goes.</i>                       |
| ඉග්ග           | ගග්ගෙ                   | ඉග්ගෙති, <i>he travels.</i>                    |
| ඉග්ග           | ගග්ගෙ                   | ඉග්ගෙති, <i>he travels.</i>                    |
| ලිග්ග          | ගග්ගෙ                   | ලිග්ගෙති, <i>he travels.</i>                   |
| වග්ග           | ගග්ගෙ                   | වග්ගෙති, <i>he travels.</i>                    |
| සිලාස          | කථෙ                     | සිලාසෙති, <i>he praises or commends.</i>       |
| ජග්ග           | කසෙ                     | ජග්ගෙති, <i>he laughs.</i>                     |
| අග්ග           | අග්ගෙ                   | අග්ගෙති, <i>he raises the value of things.</i> |
| සිංහ           | අග්ගෙ                   | සිංහෙති, <i>he perfumes.</i>                   |
| ලංහ            | ලංහෙ                    | ලංහෙති, <i>he disobeys.</i>                    |
| වච             | වච්ඡෙ                   | වචෙති, <i>he speaks (as an orator)</i>         |
| සාව            | සාවෙ                    | සාවෙති, <i>he requests.</i>                    |
| ඉච             | ඉච්ඡෙ                   | ඉච්ඡෙති, <i>he shines (as the sun)</i>         |
| සුච            | සොච                     | සොචෙති, <i>he distresses (the mind)</i>        |
| භූ             | භූතායං                  | භූතායී, <i>he stammers.</i>                    |

|         |           |                                                   |
|---------|-----------|---------------------------------------------------|
| චිව     | චිවෙවිනො  | චෙවති, he comprehends.                            |
| අච      | සුඤ්ඤං    | අචති, he offers (religiously.)                    |
| චච      | ගමනො      | චචති, he travels.                                 |
| කච      | අවමග්ගනො  | කචති, he polishes (by rubbing).                   |
| සුච     | අපනාසනො   | සුචති, he puts away.                              |
| නාච     | නාචනො     | නාචති, he dances.                                 |
| මච      | රොචනො     | මචති, he becomes pleased.                         |
| අච      | අචනො      | අචති, he offers (religiously)                     |
| චු      | චචනො      | චචති, he dies.                                    |
| සච      | සමවාසෙ    | සචති, he becomes pacified.                        |
| පච      | පාචනො     | පාචති, he drives (as an animal.)                  |
| කච්ච    | දින්නිසං  | කච්චති, he shines.                                |
| චච්ච    | දින්නිසං  | චච්චති, he shines.                                |
| මච්ච    | ධාරණං     | මච්චති, he bears.                                 |
| සුච්ච   | සුච්චනො   | සුච්චති, he asks.                                 |
| මුච්ච   | මොහං      | මුච්චති, he forgets.                              |
| ලච්ච    | ලොඤ්ඤං    | ලච්චති, he intimates (by signs)                   |
| අච්ච    | ආසාමෙ     | අච්චති, he turns (as a carpenter                  |
| සුච්ච   | සුච්චනො   | සුච්චති, he cleans (as a table with a towel.)     |
| ලච්චි   | ලච්චනො    | ලච්චති, he cuts.                                  |
| තච්ච    | තනුකුසිසෙ | තච්චති, he cuts (as a carpenter with an adze)     |
| ච්ච     | ච්චනො     | ච්චති, he grinds.                                 |
| රච්ච    | දින්නිසං  | රච්චති, he shines.                                |
| ච්ච     | ගමනො      | ච්චති, he shines.                                 |
| අච්ච    | ගමනො      | අච්චති, he shines.                                |
| රච්ච    | රචනො      | රච්චති, he desires.                               |
| හච්ච    | අවමග්ගනො  | හච්චති, he bruises.                               |
| අච්ච්ච  | ගතිමිති   | අච්චති, he travels.                               |
| ච්ච්ච   | කම්මිනො   | ච්ච්චති, he shakes.                               |
| හච්ච    | සංඝෙවනො   | හච්චති, he demeans himself (as to obtain favour.) |
| සච්ච    | සංගෙ      | සච්චති, he unites.                                |
| ඉච්ච    | කම්මිනො   | ඉච්චති, he shakes.                                |
| යච්ච    | දෙවධිවනො  | යච්චති, he offers (as to a god.)                  |
| තිච්ච   | තිසානො    | තිච්චති, he becomes cunning.                      |
| වච්ච    | භානිසං    | වච්චති, he sends.                                 |
| සච්ච    | ආලිංගෙ    | සච්චති, he embraces.                              |
| මුච්ච්ච | මුච්ච්චනො | මුච්ච්චති, he sinks.                              |
| මච්ච්ච  | සංසුචිසං  | මච්ච්චති, he polishes.                            |
| ලච්ච්ච  | ලච්ච්චනො  | ලච්ච්චති, he abashes.                             |
| තච්ච්ච  | තච්ච්චනො  | තච්ච්චති, he threatens.                           |
| අච්ච්ච  | අච්ච්චනො  | අච්ච්චති, he collects: also, he offers.           |
| සච්ච්ච  | අච්ච්චනො  | සච්ච්චති, he adorns.                              |

|       |             |                                                           |
|-------|-------------|-----------------------------------------------------------|
| உප்ச  | கிரிමාන     | உප்சகி, he creates.                                       |
| உප்ச  | கட்கே       | உප்சகி, he roars (as thunder)                             |
| ஒச    | அமரவசனகட்கே | ஒசகி, he sounds (as indistinctly as the sea &c.)          |
| ஆ     | அமரவசனகட்கே | ஆசகி, he sounds (indistinctly as the noise of birds, &c.) |
| வப்ச  | காசகி       | வப்சகி, he devours.                                       |
| வப்ச  | காசகி       | வப்சகி, he firs.                                          |
| ஒசகி  | காசகி       | ஒசகி, he glorifies or dignifies.                          |
| அடி   | அடிவசகி     | அடி, he binds.                                            |
| வாசகி | வாசகி       | வாசகி, he causes to come out.                             |
| வடி   | வடிவகி      | வடி, he does good actions.                                |
| பிடி  | பிடிவகி     | பிடி, he handles.                                         |
| வடி   | வடிவகி      | வடி, he colours (blue.)                                   |
| வடி   | வடிவகி      | வடி, he strengthens.                                      |
| வடி   | வடிவகி      | வடி, he pleases.                                          |
| வடி   | வடிவகி      | வடி, he reflects.                                         |
| வடி   | வடிவகி      | வடி, he bruises.                                          |
| வடி   | வடிவகி      | வடி, it pours.                                            |
| வடி   | வடிவகி      | வடி, he culls: also he weeps.                             |
| பிடி  | பிடிவகி     | பிடி, it becomes cheap.                                   |
| பிடி  | பிடிவகி     | பிடி, he gives.                                           |
| பிடி  | பிடிவகி     | பிடி, he sheds tears.                                     |
| பிடி  | பிடிவகி     | பிடி, he sinks; he travels; he gives.                     |
| பிடி  | பிடிவகி     | பிடி, he becomes healthful                                |
| பிடி  | பிடிவகி     | பிடி, it vanishes, it wears away.                         |
| பிடி  | பிடிவகி     | பிடி, he scratches (as with claws.)                       |
| பிடி  | பிடிவகி     | பிடி, he enjoys health.                                   |
| பிடி  | பிடிவகி     | பிடி, he speak (as an orator)                             |
| பிடி  | பிடிவகி     | பிடி, it sounds (indiscriminately, as a beast.)           |
| பிடி  | பிடிவகி     | பிடி, he eats.                                            |
| பிடி  | பிடிவகி     | பிடி, he eats.                                            |
| பிடி  | பிடிவகி     | பிடி, he eats.                                            |
| பிடி  | பிடிவகி     | பிடி, he requests, also, he walks.                        |
| பிடி  | பிடிவகி     | பிடி, he loves.                                           |
| பிடி  | பிடிவகி     | பிடி, he becomes hungry.                                  |
| பிடி  | பிடிவகி     | பிடி, he becomes poor.                                    |
| பிடி  | பிடிவகி     | பிடி, he gives.                                           |
| பிடி  | பிடிவகி     | பிடி, he becomes idle.                                    |

|      |                  |                                                          |
|------|------------------|----------------------------------------------------------|
| බාධ  | බාධායං           | බාධති, <i>he hinders.</i>                                |
| ඉඬ   | ඉඬායං            | ඉඬති, <i>he is displeased.</i>                           |
| භාධ  | භාධායං           | භාධති, <i>he makes foot hold, or whereon to stand.</i>   |
| වුඩු | වුඩායං           | වුඩති, <i>he increases.</i>                              |
| භව   | භවායං            | භවති, <i>he increases.</i>                               |
| බා   | බායං             | බාති, <i>he bears.</i>                                   |
| බුඬ  | බුඬායං           | බුඬති, <i>he comprehends.</i>                            |
| සිටු | සිටායං           | සිටති, <i>it happens.</i>                                |
| සුඬ  | සුඬායං           | සුඬති, <i>he makes war.</i>                              |
| විඬ  | විඬායං           | විඬති, <i>he pierces.</i>                                |
| ථව   | ථවායං            | ථවති, <i>he pains ; also, he perfects.</i>               |
| බධ   | බන්ධායං          | බන්ධති, <i>he binds.</i>                                 |
| ඉඬ   | සිඬිමිති         | ඉඬති, <i>it occurs.</i>                                  |
| භාධ  | සිඬිමිති         | භාධති, <i>it occurs.</i>                                 |
| ධෙ   | පායං             | ධෙති, <i>he drinks.</i>                                  |
| ඉන්ධ | දිත්ඨායං         | ඉන්ධති, <i>it enlightens.</i>                            |
| මාන  | පුජායං           | මානති, <i>he honours.</i>                                |
| වින  | සම්මානෙ          | විනති, <i>he respects.</i>                               |
| ආන   | පානායං           | ආනති, <i>he lives.</i>                                   |
| කන   | දිත්ඨිගතිකන්තිසු | කනති, <i>he enlightens ; he walks ; it becomes fair.</i> |
| බහු  | බන්ධාවධාරණ       | බහුති, <i>he makes pillars.</i>                          |
| ඉප   | භොජන             | ඉපති, <i>he supports.</i>                                |
| ඉප   | භංජන             | ඉපති, <i>he conceals or covers.</i>                      |
| තප   | සන්තාප           | තපති, <i>he heals.</i>                                   |
| වුප  | ඉප්පර්සෙ         | වුපති, <i>he enlightens.</i>                             |
| රප   | මන්දගත           | රපති, <i>he walks limpingly.</i>                         |
| ලප   | විකේස            | ලපති, <i>he talks.</i>                                   |
| සප   | විකේස            | ලපති, <i>he speaks.</i>                                  |
| පප   | අක්කොසෙ          | සපති, <i>he cures.</i>                                   |
| පප්ප | වික්ඛම්බෙ        | පපති, <i>he speaks (cleverly)</i>                        |
| කප්ප | වික්ඛම්බෙ        | පපති, <i>he speaks (cleverly)</i>                        |
| කපි  | සන්තාපන          | කප්පති, <i>he entertains (charitably)</i>                |
| කප්ප | කින්නිවිලන       | කප්පති, <i>it moves.</i>                                 |
| චෙසු | සාමරෙ            | කප්පති, <i>he finishes.</i>                              |
| තප්ප | කම්පන            | චෙපති, <i>it shakes.</i>                                 |
| තක්ක | සන්තාපන          | තප්පති, <i>he repents.</i>                               |
| වප   | තක්කොස           | තක්කති, <i>he thinks.</i>                                |
| වුප  | විජ්ජිකම්බෙ      | වපති, <i>he sows.</i>                                    |
| සු   | සන්තාපන          | වුපති, <i>he walks (gently.)</i>                         |
| ඉ    | සන්තාප           | භොති, <i>it becomes.</i>                                 |
| ඉ    | සන්තාප           | භවති, <i>it becomes.</i>                                 |
| බා   | අප්පකායගතිමිති   | පති, <i>he goes.</i>                                     |
|      | අප්පකායගතිමිති   | බෙති, <i>he thinks,</i>                                  |















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